

SIGNS OF THE TIMES.

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NO. I.

MR. MILLER'S REPLY TO CAMBELL, SMITH, AND OTHERS, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."—Dan. viii. 9.

I. We might inquire what power this "little horn" represents? I answer: The Romans, or Daniel's 4th kingdom, as explained by the heavenly messenger, Dan. vii. 23—26, "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Messrs. Smith, Cambell, and Phelps say it is Mahomet. What right they have for giving a different construction, without any intimation from God, the angel or Daniel, I cannot conceive: but when men have false theories to support, they must explain to suit their convenience.

The text says, "out of one of them," meaning one of the four kingdoms into which Alexander's was divided, "came forth a little horn." Rollin says, "that these four kingdoms all became Roman provinces between the years 148 and 30 B. C." Of course they ceased to be kingdoms. And as this little horn, "came out of one of them," it must have arose before Christ, instead of 622 years after Christ, when Mahomet arose. [See Rollin, vol. iv. pp. 210, 246, 264, 377.]

The angel says, Dan. viii. 10, "It waxed great even to the host of heaven." Now if *host of heaven* means the Jews, then it must be before they were cut off as a nation, and of course the Mahometan power cannot be the "little horn." For God has cut off the Jews, and said, "I will no more have mercy upon the house of Israel; but I will utterly take them away. For ye are not my people, and I will not be your God." Hosea i. 6, 9. "For the Lord God shall slay thee, [Jews] and call his servants by another name." Isa. lxv. 15. They cannot, then, wax great to the host of heaven nearly 600 years after they are not the *host of heaven*. If they should say it means the Christian church, then I ask, What is meant by the place of his sanctuary? See 11th verse, "Yea, he [little horn] magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Who is the prince of the host? Not the high priest, as Mr. Cambell says; for the priesthood was abolished many centuries before Mahomet lived. What is the place of his

sanctuary? They must and will answer, if they answer at all, *Jerusalem*. And Jerusalem was cast down by the Romans 550 years before Mahomet lived. How can these things be?

Again; The angel says, Dan. viii. 23, "And in the latter time of their kingdom," [the four kingdom's of Alexander's empire, the last of which was destroyed; as Rollin has shown, 30 years B. C.] "when the transgressors are come to the full." That is, when the Jews are come to the height of their transgression, in the cup of abominations, God will suffer them to make a league with the Romans, or little horn. And "a king of fierce countenance, and understanding dark sentences, shall stand up," meaning Rome, for Mahomet did not exist until 550 years after the Jews were destroyed for their transgressions. Moses explains this, Deut. xxviii. 49, 50, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old nor show favor to the young." All commentators agree that Moses is prophesying the destruction of the city of Jerusalem by the Romans. If so, then is Daniel prophesying the same, for the characters and descriptions are the same.

Verse 24. "And his power shall be mighty, but not by his own power." Now this is representing the Roman kingdom in its last part, papacy, as in the vision of the little horn, Dan. vii. 25. "And they shall be given into his hand," not by his own power. Here is an agreement with the little horn of papacy, and agrees with the ten horns giving up their power to the papal beast. See Rev. xvii. 13, 17., "These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

"And he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." Mahomet certainly did bear rule by his own power, he governed by his own laws, and, as John tells us, he was not raised up to destroy green things; [the people of the Holy One] "but only those men who have not the seal of God in their foreheads." Rev. ix. 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Dan. viii. 25. "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart." Compare this with the little horn of papacy, Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, times, and the dividing of time." 2 Thes. ii. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped;

so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Rev. 13: 4—6 "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "And by peace shall destroy many." That is by pretending to be a minister of peace he shall destroy many by his delegated power over heretics. "He shall stand up against the Prince of Princes." This is the Anti-christ spoken of by John, see 1 John 2. 18, "Little children, it is the last time: and as ye have heard that Anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time." Against the Prince of Princes, cannot apply to Mahomet, for he did not stand up against Christ nor the high Priest, as Mr. C. calls the prince of the covenant. "But he shall be broken without hand." I answer, he must be broken by the stone cut out without hands, see Daniel ii. 34, 35, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." which carries away all the kingdoms of the earth, and sets up the kingdom of Christ which will stand forever.

Mr. Smith and Mr. Cambell admit that the 2300 days will end in 1843. And then Mahometism will be destroyed. The Jews return, &c. Very well, I will show that the Papal beast will be destroyed at the same time, and that Christ will come at the same time, and if ever the Jews return it must be at the same time, when the false prophet is destroyed: see Rev. xix. 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." This text shows their destruction to be at one time. Now the coming of Christ. See 2 Thes. ii. 8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This text proves that Christ will come in his glory before the beast will be destroyed, meaning Papacy. See also, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." See also Dan. vii. 9, 10, 13, 14, "I beheld till the

thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Will Mr. Phelps, or his prompters, Smith or Cambell, tell us what these texts mean if it is not Christ's coming.

The Jews' return. See Luke xxi. 24-28, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This proves that Jerusalem shall be trodden down or possessed by the Gentiles, until the times of the Gentiles be fulfilled. See Rom. ii. 9, 10, "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." We see by this text that the time of the Gentiles carries us to the end of the gospel dispensation. And if old Jerusalem is ever built again it cannot be until the end of the gospel day. See Rom. xi. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." When the fulness of the Gentiles be come in, then all Israel (spiritually) shall be saved. Isa. vi. 3, "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." "His glory is the fulness of the whole earth." [i. e. Gentiles.] Eph. i. 9, 10, also 23, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." "Which is his body, the fulness of him that filleth all in all."

By these and similar texts we are taught that the gospel church, among the Gentiles, is the fulness of Christ, and the times of the Gentiles

of course be the fulness of the gospel day.

If then the Jews are to return to their own land and build Jerusalem again, it cannot be until the gospel dispensation is finished, or "the times of the Gentiles be fulfilled." For while the gospel dispensation lasts, if they continue not in unbelief, they are grafted in among the Gentiles, and are all one in Christ. And as long as they are without faith they cannot please God, and of course cannot be the people of God. Paul argues the above in the 11th chapter of Romans. Where in the New Testament can a single passage be brought to prove the return of the Jews to their own land? And if it is not in the New Testament, what biblical rule has any one to say that it remains to be fulfilled? If you say the Lord will set his hand again the second time to recover the remnant of his people, Isa. xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." If this means the Jews, then it was fulfilled in the return of the Jews from Babylon.

I. They were redeemed from Egypt. See Deut. vii. 8, xv. 15, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day." 1 Chron. xvii. 21, "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible-ness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?"

II. They were redeemed from Babylon. See Ezra ii. 1, "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city:" Neh. i. 8-10, "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out into the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand." Dan. ix. 2, 15, "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." "And now, O Lord our God, that hast brought thy people forth out of Egypt with a mighty hand, and hast gotten thee renown, as at this day, we have sinned, we have done wickedly." Micah iv. 10, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there

shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

If his means spiritual Israel, then why look for the Jew's return? True, God will redeem his people [spiritually] the second time.

I. From Sin by regeneration through faith. Heb. ix. 15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance." Titus ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ps. cxxx. 8, "And he shall redeem Israel from all his iniquities."

II. From Death by the power of God in the resurrection. Hosea xiii. 14, "I will ransom thee from the power of the grave; I will redeem thee from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Rom. viii. 23, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

So let Mr. Smith and Cambell, take which dilemma they please, I have shown by the plain scripture that the Son of Man must come at the time specified, Dan. viii. 14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And as it is the main object of these writers to try to support a "Millenium" before Christ's second coming, I challenge them all or either, to prove it by the Bible, and nothing but Bible; let them keep to the point.

WM. MILLER.

Destruction of the World by Fire.

The following "view" and "commentary" is from Dr. Macknight, on the Epistles. Dr. Macknight was a very learned orthodox commentator of the last century. He agrees with Mr. Miller, in his doctrine of the destruction of the world by fire.

Illustration of 2 Peter 3: 1, 14.

The apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors was, their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world scoffers will arise in the church itself, who, though they may pretend to believe the revelations of God, (see ver. 5,) will be infidels at heart, ver. 3.—and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system, without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew

the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5.—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed, as well as made, by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren, and all mankind, that the world is no more to be destroyed by water but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7.—This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw, that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with a want of faithfulness, or want of power to perform his promise. He therefore assured the brethren, that God's purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further, he assured them, that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.; that his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; that after the judgment, the heavens and the earth, and all the works of God and man upon the earth, shall be utterly burnt, ver. 10.; and that, knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12.—But though the world is thus to be burnt, the apostle declared, that he with all the godly, according to God's promise, expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore he exhorted the faithful, in the expectation of an abode in that happy country, to endeavor earnestly to be found blameless by Christ at his coming, ver. 14.

COMMENTARY.

CHAP. III.—1 *Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know;*

2 *Even to recollect the predictions before spoken by the holy prophets, Enoch (Jude, ver. 14, 15.), David (Psal. l. 1—6. lxxv. 8.) and Daniel (xii. 2.), concerning the power and coming of Christ to judgment; also the commandment of us the apostles of the Lord and Saviour, to prepare for that event, which we delivered to you as his commandments.*

3 *But that your faith in the prophetic word may not be shaken, ye are to know this first of all, that scoffers will arise in the last part of the days of the world, walking after their own lusts.*

4 *And saying, where is his promised coming to raise the dead, and to destroy the earth? For from the time of the death of the first race of men, all the parts of the mundane system continue as they were at their first creation. Christ's coming, therefore, is a delusion.*

5 *But this wilfully escapes the scoffers, (who, from the stability of all the parts of the universe, argue against the creation and destruction of the world), that, according to Moses, the aerial heavens were at the beginning, and the earth made of water, and through water the earth subsists, and all by the word of God. See John i. 3.*

6 *By whom the then created world, being overflowed with water, perished before it was two thousand years old.*

7 *But though the destruction of the old world by water shews that the present world may be destroyed, I do not say it will be destroyed by water. The present heavens and earth, by the same word who destroyed the old world, are treasured up and preserved from a deluge, for the purpose of being burnt with fire at the day of judgment and destruction of ungodly men.*

8 *Do not hearken to those who, from Christ's delaying, argue that he will never come. But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long; because nothing can happen to hinder their execution.*

9 *The Lord, who hath promised to come, doth not delay his coming to destroy the world, for the reason supposed by some; namely, that he is not able to do what he hath promised; but he delays his coming, that he may exercise long-suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.*

10 *However long it may be delayed, as a thief in the night cometh suddenly and unexpectedly, the day of the Lord will come; in which the atmosphere of air being set on fire, (ver. 12.), shall pass away with a prodigious noise, and the elements of which it is composed, burning, shall be disunited, and the earth, and the works thereon, both of God and man, being set on fire by the flaming air, shall be utterly consumed.*

11 *Seeing then the heavens and the earth, and all the works thereon, are to be burned, what sort of persons ought ye to be? Certainly such as by holy behavior towards men, and piety towards God, show that ye*

12 *Are expecting and earnestly desiring the coming of the day appointed of God, in which the atmosphere, (ver. 10. note 3.), being set on fire, shall be dissolved, and the elements, of which this terraqueous globe is composed, burning, shall be melted into one fluid mass of fire, so that an end will be put to its existence in its present form.*

13 *Nevertheless, according to God's promise to Abraham, (as explained Isa. lxxv. 17.), we who believe, firmly expect the creation of new heavens and of a new earth, wherein righteous men shall dwell for ever.*

14 *Wherefore, beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a new heaven and earth, earnestly endeavor to be found of Christ spotless and irreproachable, consequently in peace with him.*

A LECTURE ON THE SIGNS OF THE PRESENT TIMES.

BY WILLIAM MILLER.

But can ye not discern the signs of the times? Matt. xvi. 3.

OUR text is a question proposed by Christ to the Pharisees and Sadduces, at a time when they came to him, tempting him for a sign from heaven; and is a reproof upon them for their unbelief in the signs already given by the Old Testaments writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded. The Pharisees and Sadduces were two of the most learned and popular sects among the Jews; many of them were scribes, lawyers, doctors, and teachers of the law; yet so perfectly blinded, that they could not or would not apply the most simple rules of interpretation to the law or prophets. They would apply the rules of common observation and common sense to the weather, but neither the one nor the other were used in understanding the Scriptures. They were well versed in the skill to tell the weather for the morrow, but had no skill in the promises, prophecies, and word of God. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not (by the same simple rule) discern the signs of the times?"

All the signs given in the word of God concerning the first coming and person of the Messiah, were fulfilling before their eyes; yet they were demanding more and greater signs from heaven. Christ had, and was then performing miracles which no man on earth could perform, and they ascribed it to the power of Beelzebub. No evidence had or could be presented, which they were not ready to evade or deny; and yet they claimed all the learning, all the wisdom, and all the piety of that day. This was the character of those whom Christ calls hypocrites, and to whom he addresses the question, "But can ye not discern the signs of the times?" And happy would it have been for us, who live in this day of gospel light, when the gospel shines with greater effulgence than at any other period of time since the world began, if hypocrisy had died with the Pharisees and Sadduces; but it was not so. Any man, of common capacity of mind, who can divest himself of prejudice, or who will try to see the character of man as developed at the present day in matters of faith, will discover the same unbelief, the same disregard, the same taunting, tempting spirit, concerning the second coming of the Messiah, as the Pharisees and Sadduces manifested in their conduct and conversation with our blessed Redeemer. And the question may with equal propriety, and I fear with tenfold force, be put to us at this day, if Christ was here, as then. And I have much reason to fear, that many may be found among our great, learned, teachers of divine things, who would receive from our divine Master the same reproof, were he as then a teacher among us. "Let him that thinketh he standeth take heed, lest he fall." I shall, then, in treating on this subject, use my text as a reproof to us.

I. I shall show a number of signs which the Jews had in that day, as evidences of Jesus being the true Messiah.

II. Show the signs that Jesus Christ, the prophets, and apostles have given us of his second coming, now fulfilling in this day in which we live.

Under my first head, the signs of Jesus being the true Messiah, were,

1. The universal peace at his birth. Of this Isaiah ii. 3, 4, had prophesied 760 years before. 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.' This prophecy was accomplished at his birth. For the temple of Janus was shut the very year our Savior was born, which denoted universal peace; and this must have been known to the Jewish rulers. Also the doctrines of Jesus Christ taught that they should forgive and pray for their enemies, and learn war no more. "Peace on earth and good will to men," was sung by the heavenly band when they announced the birth of the Savior in the city of David.

2. The star that appeared and guided the wise men to the place of his nativity, prophesied of by Balaam, Num. xxiv. 17. "There shall come a star out of Jacob," &c.

3. A root out of Jesse. Isa. xi. 10, "In that day there shall be a root out of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek," &c. That he was a descendant of David was well known to the Jews, for they were very scrupulous in their genealogies, and from the fact that he was born in the city of David when his parents went up to be taxed where their names were enrolled.

4. Born of a virgin. Isa. vii. 14, "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." This was evidently fulfilled.

5. At Bethel. Micah v. 2, "But thou Bethel Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This was fulfilled, according to their own showing, to the wise men from the east.

6. Herod slaying all the children in Bethel, from two years old and under, prophesied of by Jeremiah, xxxi. 15, "A voice was heard in Ramah, lamentation and bitter weeping, Rachael weeping for her children," &c. This must have been known in all Judea.

7. Land forsaken of both her kings. Isa. vii. 16, "For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Herod and his successor both died before Jesus was of the common age to refuse the evil and choose the good.

8. Called out of Egypt. Hosea xi. 1, "And called my son out of Egypt."

9. His forerunner, John. Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." All Judea

and Jerusalem went into the wilderness to John, and of course must have seen this sign.

10. Coming suddenly to his temple. Mal. iii. 1, "And the Lord whom ye seek shall suddenly come to his temple." For the fulfilment of this prophecy, read John vii. 11-14, "Then the Jews sought him at the feast, and said, Where is he? Now about the midst of the feast Jesus went up into the temple and taught."

11. The gospel preached. Isaiah lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

12. The covenant confirmed one week or seven years. Daniel ix. 27, "And he shall confirm the covenant with many for one week." John preached three years and a half, and Christ three and a half.

13. The blind see. Isa. xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

14. The lame walk. Isaiah xxxv. 6, "Then shall the lame man leap as a hart, and the tongue of the dumb sing."

15. The deaf hear. Isaiah xxxv. 5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

16. The dead are raised. Isaiah xxvi. 19, "And the earth shall cast out the dead."

17. His humility when on trial. Isaiah liii. 7; "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

18. The manner and circumstances of his death. Psalm xxii. 13-18, "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out as water and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet; I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." This Psalm was indited more than 1000 years before Christ's crucifixion, and yet every word had an exact and literal accomplishment in that transaction, and the Jews saw it.

19. His resurrection. Psalm xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

20. The pouring out of the Holy Spirit on the day of pentecost. Joel ii. 28, "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions." The apostle told them that this scripture was fulfilled at the day of pentecost, and this transaction was well known to the Jews.

21. The fulfilment of the seventy weeks spoken of by Daniel, ix. 24-27, which I have shown in a former lecture, was accomplished to a day. And the Jews well understood it; for Caiaphas, being high priest that year; said to the Jews, "Ye know nothing at all, nor consider that it is

expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year he prophesied (or taught the prophecy in Daniel) that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi. 49-52.

This evidence was well understood among the rulers of the Jews; yet notwithstanding all this scripture was fulfilled before their faces, and all these signs were actually accomplished in the short space of thirty-five years, and a cloud of witnesses testifying to all these facts, and they themselves had to consent that notable miracles had been done, they believed not. Well may you say, dear hearer, that they deserved wrath, and God was just in destroying their nation and place. But how is it with us? Do we believe in that word which we blame them for rejecting? Are we clear of the sin of unbelief? The Jews were looking for a temporal king and kingdom. And are not we looking for a temporal millennium—one in which the Christians will have the rule of the world? Let us see to it that we do not stumble at the same stumbling-stone; possibly we may have carnal notions as well as they. Therefore, let us inquire,

II. What signs are now fulfilling, which are given us by Christ, the prophets, or apostles, of his second coming and glorious reign? And,

1. Christ tells us, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2. The pouring out of the Holy Spirit, and last reign of grace. Daniel tells us, after Belphezar should come to his end, and none should help him, xii. 1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." This I have shown, in a former lecture, is the same angel that stood upon the waters of the river, clothed in linen, Daniel xii. 6; also the same angel that John saw, Rev. x. 1-6, standing, his right foot upon the sea, and his left upon the earth, and in his hand a little book open. This angel told John that he must "prophesy again before many people, and nations, and tongues, and kings; meaning that the gospel must again be published as it had been in the apostolic days. And then would this angel lift his hand to heaven, and swear by him that liveth forever and ever, that time should be no longer. Again, James says, v. 7, 8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the

early and latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh." And now, can any man, who has any knowledge of the present times, deny that God has poured out his spirit, in a remarkable manner, for twenty years past? Has not the gospel been spread in as rapid and extensive a manner, as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth on many waters, the sea, been in a great measure kept in check and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter rain of grace descend, and God's purposes completed concerning this latter day? Here, then, we have a clear and visible sign, that the coming of the Lord draweth nigh.

3. "Many running to and fro." This is another important and evident sign of the end. Dan. xii. 4, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro." Whether the prophet means to be understood, "many shall run to and fro" in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge, that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross, no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4. The great increase of knowledge given in the same text as above. "Even to the time of the end many shall run to and fro, and knowledge shall be increased." View this in any point you please, whether theological or scientific, it is literally true; in this day of invention and improvement, knowledge increases. What of the fifty different moral societies, which have become general in the Christian world? Is there no increase of knowledge in our Bible societies, Sabbath schools, Tract societies, temperance societies, and a catalogue of others for moral reform? What can we say of all the inventions in the arts? What of all the improvements in science? In all this, is it not very evident that this sign is now fulfilling to the very letter?

5. The great increase of riches, and desire for laying up worldly treasures, as described by James v. 1-3, "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold, silver, and treasures in abundance. But, as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to "heap treasure together." When, in the history of the world, can there be shown so many banking institutions as now? When so much insurance capital as is heaped together

at this day? Are not our rich men perfectly infatuated with stocks of all kinds? And monopoly is the order of the day; to grind down the poor, and heap treasure together for the last days. Can any man, who has any knowledge of these things, deny that this sign of the last days is not evidently accomplished? Go to, ye rich men, weep and howl, for your miseries are come upon you.

6. The unwillingness of men to hear sound doctrine, taught us by Paul, 2 Tim. iv. 1-4, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

My brethren, need I say one word on this passage? There is none of you so blind, but you see that this passage does actually describe the most fashionable preaching of the present day. How many thousands do run after that kind of preaching which is only relating fables, and that doctrine which gives all power to man?

7. Scoffers, saying, "Where is the promise of his coming?" as Peter informs us in his 2 Epistle, iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." A right understanding of this text would show us, at once, that many of us, who fancy we are in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt, and My Lord delayeth his coming, some say a thousand years, and some say 365,000 years, and all the moral change that takes place on our earth, will be performed by the agency of man. Therefore, many scoff and ridicule the idea, that Scripture tells of the second coming of Christ, the manner, object, and time. And many are willingly ignorant; will not hear or read on this subject.

8. "Perilous times," as described in 2 Tim. iii. 1-7, "This know, also, that, in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times, than is here given? One would conclude, had he found this in any other book but the Bible, that it was a

modern writer, well acquainted with the human heart, and the generations now on the earth.

9. "Departing from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." Thus Paul tells Timothy, 1 Epistle, iv. 1-3, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. This, we must acknowledge, has been, and now is fulfilling. The whole, almost, of the Christian world have departed, or changed their faith within fifteen years; seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others forbid to marry. Roman Catholics, and many others among us are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

10. False teachers, making merchandise of the gospel. See 2 Peter ii. 1-3. "But there were false prophets, also, among the people; even as their shall be false teachers among you, who privily shall bring in damnable heresies, even denying the lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they, with feigned words, make merchandise of you, whose judgment of a long time lingereth not, and their damnation slumbereth not." The apostle then goes on to show, that, as it was in the days of Noah and Lot, so it would be in the days of these false teachers; one generation would not pass off before the judgment would overtake them, who make merchandise of the gospel, and like Balaam, who loved the wages of unrighteousness.

11. Jude gives us a sign, 4 to 19 verses, inclusive, "How they told you there should be mockers in the last time, who should walk after their own ungodly lusts; these be they who separate themselves, sensual, having not the Spirit." Some preachers deny the agency of the Spirit in regeneration.

12. Christ gives a sign in Luke xxi. 25-28, "And there shall be signs in the sun, and in the moon, and in the stars; and, upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

13. Christ gives another sign in Matt. xxiv. 23, 24, "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. There can be no doubt of this sign being fulfilled."

14. The fulfilment of the parable of the ten virgins—the midnight cry has gone forth from every quarter of God's moral vineyard, "Behold, the bridegroom cometh." The world has been, and are now, "trimming their lamps;" witness the Bible translated into all languages;

the Bible societies sending Bibles to every nation and family on the earth, the Sabbath schools and Bible classes studying its sacred precepts.

15. The scattering of the holy people, and division of sects, as prophesied of by Daniel, xii. 7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms, and that, too, within twenty years.

16. The division of the political world, as prophesied of by John, Rev. xvi. 12—16, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."—and 19th verse, "And the great city was divided into three parts, and the cities of the nations fell." That these spirits are political, is evident, from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahometan,) and unclean, signifying they are not holy things. This prophecy is now accomplishing. What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

17. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." These days were evidently accomplished in 1798, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty-five years will complete the whole plan of redemption.

18. The two witnesses prove that the 1260 years are ended; for it is evident that the Old and New Testament are not now hid nor kept from the common people, but have arisen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, through the missionaries of the cross, and Bible societies, are testifying to the world of Christ and his second coming.

19. The civil power of anti-Christ is destroyed, and the 1260 years, in which she was to rule over kings, and tread the church under foot, was completed in 1798, when the French army took the Pope a prisoner, and erected Italy into a republic; since which time the Pope has exercised but little or no power over kings, or the Protestant church, and she is evidently sinking by the weight of her own corruptions.

20. It is very evident that the sixth trumpet has sounded, and the 391 years will be completed in 1839, when the 7th trumpet will begin to sound, and the mystery of God will be finished, all that he hath declared to his servants the prophets. If the fall of the Eastern empire at Constantinople was included in the sixth trumpet, which all the principal commentators, whom I have consulted, agree in, and that trumpet was prepared to sound an hour, a day, a month, and a year, which makes according to the reckoning of time in John's prophecy, 391 years and 15

days, then the sixth trumpet is almost finished. The whole appearance strengthens this exposition of the text; for the power of the Turks has diminished more rapidly within fifteen years, than any politician, however anxious he could have been for the event, could have anticipated.

21. The opening of the sixth seal, revealed in the sixth and seventh chapters of Revelation, was open in the French revolution, and carries us thro' a sealing time unto the opening of the seventh seal, which ushers us before the judgment seat of God. No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than has ever been known, in the same period of time, since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

22. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12, "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." This preparation is for the last great battle, which will take place at the pouring out of the seventh vial, in the year 1839 or 40. At the pouring out of the seventh vial, a voice from the throne will pronounce the word, *It is done*. The kingdoms of the earth and governments of the world will be carried away, and their places not found. Every writer, of any note, will and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out, for the power of the Turkish government is but little more than a name, and the strength of the Ottoman power dried up.

23. Another evidence is Daniel's resurrection at the end of the 1335 days. This evidence is very plain and evident, for Daniel says, xii. 11—13, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This cannot be the Jewish sacrifice; for if so, then it must have been fulfilled about five hundred years past; and as no event took place then which would warrant us in so understanding it, I can see no rational objection to understand this daily sacrifice to mean Pagan rites and sacrifices, which was the original beast of which the abomination of desolation was only an image, and, as I have shown in a former lecture, was to continue six hundred and sixty six years, and as Paul tells us, that when he was taken out of the way, the man of sin would be revealed, agreeing in language with Daniel. I think the proof is strong that from the taking away of Pagan worship, A. D. 508, to the end of the Papal civil power, would be 1290 years, which would end in the year 1798, and thus agree with all of John's numbers in Revelation. And then Daniel says, or the angel to Daniel, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Thus add 1335 to 508, will bring us down to the year A. D. 1843. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." And "Blessed and holy is he that hath part in the

first resurrection." Then Daniel will stand in his lot, and Job will stand on the earth in the latter day.

24. Daniel's vision of 2300 days long. I have in some former lectures shown clearly that Daniel's vision concerning the four great monarchies which were or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of Man in the clouds. I then showed that the question was asked, how long should be this vision. The answer was given—2300 days. I then proved that days were to be counted years, by the command of God, by the example of Jacob, and by the fulfilment of a part of the vision. I then showed you when this vision began by the angel Gabriel's own declaration, who was commanded to instruct Daniel in the vision. According to this instruction I showed you that 490 years were accomplished of this vision, to a day, at the crucifixion of Christ, both events happening on the 12th day of the first month, 490 years apart. And then I inquired, that if 490 years of 2300 was fulfilled when our Savior was crucified, how much of the vision remained after his death. I answered, 1810 years. I then inquired, what year after his birth that would be; and the answer was, in the year 1843. I then begged the privilege, and now, for any person to show me any failure of proof on this point, or where, possibly, according to Scripture, there may be a failure in the calculation I have made on this vision. I have not yet, by seventeen years' study, been able to discover where I might fail.

Lastly. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Compare 2 Peter ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but few or no advocates, until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been, in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to modern Universalists belongs the invention of preaching "peace and safety when sudden destruction cometh." If this sign is not fulfilled in the preachers of this order at this time, I ask, How can it be fulfilled? and what must the doctrine of those be who preach "peace and safety"? Surely, no human being can invent a doctrine so full of [promised] "peace and safety" to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as, I am fully satisfied, every candid and religious mind must and will allow, then we may reasonably suppose sudden destruction cometh upon them, and they shall not escape."

Therefore, my dear reader, I shall now, with few closing remarks, leave you to your own reflections.

The Jews had twenty-one signs in the Scriptures given them of the first coming and person of Jesus Christ; yet many rejected him as an impostor. You say, if you had lived in that day, you would have believed; and you in your hearts condemn them as a hardened race of unbelievers; and notwithstanding their great pretence to piety, you say they were justly denounced by our Savior as a generation of vipers and a band of hypocrites. But, my hearers, be careful your own hearts do not condemn you for your unbelief in the signs which the prophets, Christ, and the apostles have given you as tokens of his second coming and the judgment day. I have brought from the word of God twenty-five signs of his second coming, end of the world, and judgment day, and all apparently fulfilled within the age of many present, or fulfilling now before your eyes. And do you believe? Many of you profess to be pious; many of you say, Lord, Lord! But do you believe his word? Are you willing to risk your life, your character, your all, on his word? or are you fearful and unbelieving? Now is the time to try men's souls. Now, if you wish to be sure, examine closely, and see whether your faith will stand in the day of trial which is coming; yes, has already come, in a thousand ways, to draw you from the gospel of Christ to another *new* gospel, which is not the gospel of God. "Can ye not discern the signs of the times?" Let me give you one rule by which you may know a false doctrine. They may have many good things in their creeds, they may be very plausible in their arguments, and after all deceive you. But examine them closely, and you will find they will deny, ridicule, or try to do away some prominent doctrine of the Bible, such as the divinity of Christ, his second coming, office of the Holy Spirit, eternal punishment, doctrine of grace, election, conviction for sin, regeneration, repentance or faith. And when you hear or see them make light or scoff at anything of this kind in the word of God, go not after them, nor bid them God speed. "Can ye not discern the signs of the times?"

And to you, impenitent friends, God has at all times given you warning of his approaching judgments. If you repent, believe his word, and break off your sins by righteousness, he is faithful and just to forgive you your sins. Why not take warning by the past? Is there no example for you? Look at the antediluvian world, Sodom and Gomorrah, Nineveh, Babylon, Jerusalem, and the once enlightened Asia, now worse than in heathenish darkness. Will God punish nations and not individuals? This cannot be, for nations are composed of individuals; and God is just, for he hath appointed a day in which he will judge the world in righteousness. "Can ye not discern the signs of the times?" Will God's word fail of being accomplished? Can you show a single instance? Why not listen, then, to the warning and admonitions, to the calls and invitations, to the examples and precepts contained therein? "Can ye not discern the signs of the times?" Will God cut off the unbelieving Pharisee for not discerning the signs of the times, and let you, with two-fold more light, go free? No: how can ye escape, if you neglect this great salvation? Watch, then, "the signs of the times." I say, Watch.

AN ILLUSTRATION

OF THE FIRST CHAPTER OF THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS, FROM MACKNIGHT ON THE EPISTLES.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bore the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behavior under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire, issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and, among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behavior of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That, on the one hand, the name of the Lord Jesus Christ might be glorified through them by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, verse 12.

COMMENTARY.

CHAP. I.—1 Paul, and Silas, and Timothy, to the church of the Thessalonians, which is in subjection to the true God our Father, whereby it is distinguished from an assembly of idolatrous Gentiles, and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews.

2 May virtuous dispositions be multiplied to you, with complete happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men.

3 We, who in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, are bound to thank God always concerning you, brethren, as is fit; because, agreeably to our

prayers, your faith in the gospel growth exceedingly, notwithstanding the persecution which ye suffer, and because the love of every one of you all towards one another aboundeth;

4 So that we ourselves boast of you to the churches of God planted by us in these parts, on account of your singular patience and faith, under all the persecutions, and under all the afflictions which ye sustain, whether from your own countrymen, or from the unbelieving Jews in your city.

5 This your exemplary faith and patience under persecution, we told the churches, is a demonstration of the righteous judgment of God who counted you Gentiles worthy of the kingdom of God, into which he hath called you, (1 Thes. ii. 12.) and, for which ye even suffer.

6 Notwithstanding God is justified by your patience in suffering, he reckons it right to give in return affliction to them who afflict you. This I declare, to terrify your persecutors;

7 And to comfort you who suffer, I add, that God reckons it right to give to you Gentiles who are afflicted, eternal happiness with us Jews, when the Lord Jesus shall be revealed as the Son of God, by coming from heaven with his mighty angels;

8 Inflicting punishment with flaming fire on the heathens who do not acknowledge God, but worship idols; and on them who believe not the gospel of our Lord Jesus Christ, when preached to them; or who, though they profess to believe it, obey not its precepts.

9 These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord; the fiery cloud by which the presence of the Lord will be rendered illustrious; and from that glorious token of his power as Judge.

10 This punishment shall fall on the wicked, in that day when Christ shall come from heaven the second time, not to be despised and crucified, but to be glorified through the ministry of his holy angels, who will put his sentences in execution; and to be exceedingly admired by all the believers, on account of his justice and power; and, among the rest, by you Thessalonians, because our testimony concerning Jesus was believed by you.

11 On which account also we always pray concerning you, that our God may have reason to judge you worthy of the calling into his kingdom, ver. 5., by which he hath given you an opportunity of obtaining eternal life; and that he may effectually accomplish all the good inclination of his goodness in you, and carry the work of faith to perfection, by his powerful assistance:

12 That the power of our master Jesus Christ may be displayed to your persecutors, through you on whom he hath bestowed such fortitude and zeal; and that ye may appear honorable in their eyes through him, in proportion to the degree in which these virtues have been wrought in you by the grace of our God, and of the Lord Jesus Christ.

SECOND COMING OF CHRIST.

MR. MILLER will commence a course of Lectures in the Baptist church in Watertown the first Sabbath in March; and will commence another course in Portland, Me. the 11th of March, at the Christian chapel, in Casco st.

LECTURES AT THE MARLBORO' CHAPEL.

MR. MILLER'S Lectures at the M. C. have been very fully attended. The influence produced has been very general throughout the city—and so far as we have seen, or can learn from others, it has been salutary and glorious.

SIGNS OF THE TIMES.

SECOND EDITION.

BOSTON, MARCH 20, 1840.

THE "SIGNS OF THE TIMES."

In accordance with the wish of the numerous friends of Mr. Miller and the cause he advocates, we have concluded to issue the "SIGNS OF THE TIMES," semi-monthly for one year.

The main object of the Paper will be to illustrate and explain the Prophecies; particularly, those which relate to the "Second Coming of Christ."

Mr. Miller will furnish much of the matter. Others who embrace his views will also write for the paper. Those who oppose his system will have an equal chance to be heard. We shall give both sides, when it is desirable, or when justice requires it.

TERMS. One Dollar a year in advance. The second number will be issued on the 15th of April.

DIRECTIONS.

1. All communications designed for the "Signs of the Times," should be directed Post Paid, to J. V. HIMES, Boston Mass.

2. Letters on business should be addressed to the publishers, DOW & JACKSON, 14 Devonshire St. Boston.

A CLERICAL ASSERTION!

Rev. Parsons Cook of Lynn, asserts in the "Puritan," that Mr. Miller's Lectures are *more demoralizing than the Theatre!!*

We should be glad to hear from those Societies with whom Mr. Miller has Lectured. Will they tell us whether this charge is true? What have been the effects of Mr. Miller's labors among them? Brethren, please let us hear soon.

A course of Lectures on the second coming of Christ will commence on Sabbath afternoon, 22d inst. at Chardon St. Chapel.

TURKISH EMPIRE—EGYPT AND THE FOUR POWERS OF EUROPE.

By the Great Western, we have fresh intelligence from the East. The following facts are taken from the Mercantile Journal.—

It was said that the four great powers of Europe, viz: England, France, Austria and Russia, had determined to interfere in the quarrel between Turkey and Egypt, and maintain the integrity of the Turkish Empire. Mehemet Ali, however, was obstinate, and refused to relinquish possession of Syria, which had cost him so much blood and treasure—and was raising an immense army to oppose the designs of the great powers. It was feared that a bloody contest would be the consequence. The following is from the London Times of Feb. 19:

"It would appear that the Eastern question was again assuming a threatening aspect. It was feared in the best informed circles of Paris on Monday that the reply of the Russian Cabinet to the ultimatum of the British Government, presented to M. Brunow, and by him forwarded to St. Petersburg last week, would not admit of the speedy adjustment of the quarrel between Mehemet Ali and the Porte. A private letter from Constantinople, dated the 27th ult., received in a high quarter, calculates on the resumption of hostilities by Ibrahim immediately on his learning that an attempt would be made to coerce his father."

Again, the Editor remarks in relation to MEHEMET ALI, "This extraordinary man does not seem willing to submit quietly to the dictation of the allied powers of Europe. He is making extensive preparations for an obstinate resistance, both by sea and land. His resources are great; his energy is well known—and the military character of his son Ibrahim, who commands his armies in Syria, has rarely been equalled in the East. Every thing portends a sanguinary struggle—but Mehemet will have to succumb at last. He will not be able to contend successfully with all the forces brought against him. In a late conversation with Colonel Hodges, the English Consul, he expressed himself as follows:

"The powers of Europe wish to drive me to the last extremity. Well, I accept the challenge.—Alone, I am ready to face the danger, no matter from what quarter it may come. I am conscious of the vastness and inequality of the struggle—but I prefer a thousand times to succumb under the efforts of Europe leagued against me, than submit to her humiliating conditions. I shall break, if it be so decreed, but I will not bend like a weak reed.—I will not belie myself at the close of my career. I have risen and maintained

myself by war. War may still save me. I shall make war since I am forced to it, and fight it out to the last. If I fall, it will be with glory, and the shame of my reverses will overwhelm those who drew them on me, in return for my moderation after a brilliant victory, and for my condescension to obey their dictates."

Then turning to M. Cochelet, the French Consul, who had spoke of territorial concessions, the spirited old man continued with emphasis, "I will not yield a hair's breadth!"

In another article the Editor gives us his views of the whole matter in short.

The dispute between Turkey and Egypt is not settled—and Mehemet Ali steadily refuses to give up his conquests to the Ottoman Porte. But if the four great European powers were actuated by a determination to maintain the integrity of the Ottoman Empire, and unanimity should prevail among them, they would soon bring matters to a satisfactory close. *But the jealousies which have for some time past existed between Russia on the one hand, and England and France on the other, seems to have increased, and it is feared will prevent an amicable termination of these difficulties; indeed they may lead to hostilities between the great powers of Europe, and bring on a general war.*

These are the facts as given by one of our political editors who is by no means in favor of Mr. Miller's theory. Yet, all that are acquainted with the views of Mr. Miller on this subject, know that the above facts, and statements fully confirm his illustrations.

The nations are beginning to be angry already, and the time of God's Wrath is near.—See Rev. xi, 18. Extensive preparations are being made by England, Russia, Egypt, France and Austria, for a sanguinary struggle.

Mr. Miller thinks this will be the last great battle before the coming of Christ. See Rev. xvi. 12; 16.—"Behold I come as a thief, Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

LETTER FROM MR. MILLER—NO. I.

BOSTON, FEB. 25, 1840.

MY DEAR BROTHER, You ask me to give you some account of the manner in which my mind was led into the doctrine which has drawn down upon me so much virulence from the several sects of the present day; and also the effect that has been produced, so far as I may have witnessed its operations where it has been proclaimed? I answer:—When I was young my mind was led into the doctrine of Deism, from the fact, that the advocates of the Bible, did, almost all acknowledge that God had revealed himself in a mysterious and dark manner; especially in all those passages which relate to the future, to establish faith or support hope. I then argued, that as God required faith in his word, and denounced sore and heavy judgments on those who believed not, without a distinction of any particular part of his revealed will, he could neither be wise, good, nor a God of love, to demand impossibilities of his creatures, and then punish them for disobedience. And to have faith in what we could not understand, would be a blind faith, and the very height of folly. In the year 1816, by the operation of God's spirit I was brought to see my lost condition, the Savior of sinners, and, in one word, to believe in *that book*, which, for twelve years I had labored to destroy. After which, my former arguments were presented against me; and then I came to the decision, that although my conclusions were just, the fault must be in my premises. Upon mature examination I was constrained to believe that the revelation of God could not be so mysterious as represented by some of its advocates. And therefore, I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner; and by comparing scripture with scripture, and taking notice of the manner of prophecy, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures, and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the "wayfaring man though a fool need not err therein." And I discovered that God had in his word revealed "times and seasons;" and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah) in the time and manner; therefore I believed all would be accomplished.

I found in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the judge and bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed

account of my long and sore trials. Suffice it to say that after a number of years, I was compelled by the spirit of God, the power of truth and the love of souls, to take up my cross, and proclaim these things to a dying and perishing world.

The first time I ever spake in public on this subject was in the year 1832. The Lord poured his grace on the congregation and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls. I will now speak of the effects, as far as I am able to judge. I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened to study, and the Bible has been read with more interest. In many, and I might say almost in every place a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged, that the scriptures must be of Divine origin. The sandy foundation of Universalism has been shaken in every place where it could be reached by an attendance on the whole course of lectures. And hundreds of men of sound minds and strong powers have had their spiders web broken, and have got a hope more sure in an experimental knowledge of the justice of God, and the forgiveness of sin, through the blood and sacrifice of Jesus Christ. As proof of the truth of the above facts, I would refer you to the many false reports which Universalists and Infidels have industriously circulated in their periodicals and papers, concerning me and my views. The "hundred years mistake," The "not selling my farm," and the "rail fence," &c. &c. Stories too foolish for children to credit are promulgated as facts, sufficient to destroy the whole truth which is fairly proved by the word of God and history of ages past. Why use such false and weak arguments? Because the goddess Diana is in danger. It is evidence strong as holy writ, that when men use weak arguments and false productions, their cause is weak, and their foundation is trembling.

Further more. I have been fully convinced, that the effects of the promulgation of this doctrine on those who candidly hear, produces no little examination of the evidence of their hopes, founded upon the word of inspiration. The traditions of men too are brought before the public and tried by the unerring rule of God's word: such as a "temporal Millennium." The "Jew's return." In one word, in a moral point of view, every effect is good; and if ever there is a "midnight cry" made, the effect must be similar to the one now produced, or it cannot have a scriptural fulfilment. "Then all those virgins arose and trimmed their lamps." If this doctrine does not make men search the scriptures (I am) I cannot conceive what would. One more effect I will mention. In every place where I have been, the most pious, devoted, and living members of the churches do most readily embrace the views thus proclaimed. While the worldling professor, the pharisee, the bigot, the proud, haughty and selfish, scoff at and ridicule the doctrine of the second coming of Christ.

And if ever Peter's word, in his 2 Epistle, can be fulfilled, surely it is so now. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the creation." Every word of this sign is literally fulfilled. In every place where I have been, the Infidel, the Universalist, and many who would be called teachers in our several sects of limitarians, before they are convicted, can all meet on the broad ground of scoffing, ridicule and falsehood, to put down the doctrine which they are not prepared to meet. And even meet the Universalists on the ground that the Judgment day was past at Jerusalem, rather than believe this thrilling doctrine of immediate accountability. McKnight thinks these scoffers will be in the church; how true is it so fulfilled. I have often blushed to see the hardness of our priests who take the ground of "my Lord delayeth his coming," and publicly advocate the doctrine that it is a long while yet to come. "And shall begin to smite his fellow servants." Hear them, calling all manner of names, "false prophet," "visionary fanatic," "crazy old man," &c. "And to eat and drink with the drunken." Join any other doctrine, however repugnant to their creeds, rather than consent to this. "Pilate and Herod can make friends" against this doctrine of the coming of Christ.

And it cannot be doubted, by rational minds, that the proud and would-be popular clergy of the present day are opposing almost all the moral reformers of the age, and even the word of God, until they become popular with their several congregations. It is no wonder that our friend Garrison, and other reformers are hated and persecuted by these servants who first go and inquire of their rich and worldly parishioners, whether this, or that doctrine, would suit their minds. "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only." Let Christ and their own conscience be their accusers.

I remain as ever yours, WM. MILLER.

Elder J. V. HIMES.

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SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

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Back numbers can be sent to those who subscribe soon.

ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."



MR. CAMBELL'S REPLY TO MR. MILLER, ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

Dan. viii.

8 Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

"Out of one of them came forth a little horn," (verse 9.) i. e. from one of the four divisions of the Grecian empire, arose a vile religious imposture, always denoted by the emblem *little horn*, in distinction from an ordinary *horn*, which denotes political power. Now, let the reader answer the question—from which of the four kingdoms of Alexander's empire did such an impious power arise, and become established? If familiar with history, the common sense reader can decide the question as well as any expositor. The question is not what political empire arose

out of one of the horns of the goat, for such a question involves an absurdity, which will require but little discussion in this place. There can be but one correct answer. It was the Mahomedan delusion. Syria was a "notable horn" of the goat, and that kingdom was the theatre on which was first acted that drama of wickedness. And Syria, including Palestine, will probably be the last strong hold of that power which will yield the contest.

If Syria is not the strong hold of this imposture, it is a central point of its influence, and matter of dispute between the Ottoman and Egyptian power at this very day. If it is wrested from the grand Sultau, and the young Pacha, Ibrahim, pursues his present liberal policy, "the ways of the kings of the east may be prepared," at once. (Rev. xvi. 12.) Indeed, the very past season, a decisive victory has been gained over the Turkish army, near the "Euphrates," which was entirely routed, by Ibrahim's forces. A few more such advantages on the side of the "king of the south," or of "the north," would dry up the "river Euphrates,"—the Ottoman power, or influence. Even while writing, by the last arrival from Europe, we have later and more important information respecting the condition of the Ottoman power, which has a direct bearing upon the fulfilment of this prophecy. It seems at present to be the determination of England, Russia and Austria to maintain the integrity of the Ottoman empire, and reduce Mehemet Ali to obedience. At first France declared her policy to support Mehemet Ali in his pretensions, so far as to hold possession of Egypt, Syria and Arabia. Ibrahim, the son of the Pacha, is "pushing" toward Constantinople, but whether he succeeds in that expedition or not, is of little consequence, only so far as it tends to the final settlement of himself and father in the peaceable possession of Syria and Egypt. The idea still adhered to by some modern writers that this "little horn" includes the Roman beast, with ten horns, and the little horn of popery, we repeat, in view of history and recent occurrences, is too great an absurdity to be entertained for a moment. It is also such a confusion of emblematical representations, that if once admitted, would destroy all certainty of interpretation of such figurative language. The objection to its being the little horn of Mohamedanism, because it is said Mohamed was born, and devised his mischief in Arabia, which was not included in one of four divisions of the Grecian empire, is too trivial to deserve consideration. It is of no consequence, whether Mohamed was born in Arabia or China. Syria was the grand centre of his operations. Syria embraced "the pleasant land," the Jewish "sanctuary" which was to be "cast down," and afterwards "cleansed." Syria contained also a part of the Christian "host," part of which he was to "cast down," and whose "daily sacrifice" was to be "taken away,"—which was effectually done, when their churches were converted in-

to mosques. Syria, then, is one of the horns of the goat, and the identical one from which the "little horn" of Mohamedanism arose. "He magnified himself even to the princes of the host." Christ is the "prince of the host," the Head of the Church. Who that ever read the Koran, or quotations from it, does not know that Mohamed and his followers claim for him superiority to Christ? They allow Christ to be a prophet, but deem Mohamed his superior. "And a host was given him against the daily sacrifice by reason of transgression," &c. (verse 12.) Had not the "host" or the Christian churches in the east, become sadly degenerate and corrupt, an opposing host, like the Arabian imposture, could never have gained a permanent foothold in that country. The success of error was "by reason of transgression" in the Christian church. It is readily conceded that the Roman power destroyed the literal "sanctuary" of the Jews. But this, duly considered, is no objection to the foregoing views. Syria never became a "head," or a "horn" of the Roman beast. Those writers who make this little horn denote the Roman empire, coming out of one of the divisions of the Grecian, do not locate one of the ten horns of the fourth beast in any portion of the Grecian empire. It is marvellous that they do not see their own inconsistency. (See note, section ii, commencing 56.) Even Mr. Miller, whose whole theory depends on the assumption that this little horn is the whole Roman empire, popery and all, does not locate a single constituent part of that empire within the original boundaries of the third beast or Grecian empire. See his enumeration of the modern ten kingdoms or "horns" of the fourth empire in the note below.*

Let the reader therefore constantly keep in mind the important fact, that however much success might have attended the Roman arms, within the Grecian empire, (we shall have occasion to consider this more hereafter,) that no portion of the Grecian empire proper, ever became any part of the Roman empire proper. This is a remarkable fact. It was not so with the Babylonian, Persian, and Grecian empires, for they severally in turn occupied much of the same territory. How to account for the fact, that when this distinction is the most palpable, and important, there should be the most confusion and error among writers, is not an easy matter.

The opposite extreme of error at this point in the vision, which some of the oldest expositors embraced, that Antiochus Epiphanes was this "little horn," has become so entirely exploded by the dawning light of prophetic fulfilment, that it is unnecessary to trouble the reader further than to give it a passing notice. That vile

* Great Britain, France, Spain, Portugal, Austria, Naples and Tuscany, Seven Kingdoms not plucked up by the little horn. Lombardy, Ravenna and Rome, the three originally plucked up by the little horn, are now restored under the name of Sardinia, Sicily, and Italy.—MILLER ON CHRIST'S SECOND COMING.

prince, by his persecution of the Jews, and a literal "taking away of their daily sacrifice," for a time, became a type of this little horn, though the points of resemblance in other respects are few. A particular account of him is given in the filling up of this vision in the parallel verses of chap. ix: 20, &c.

"Towards the south, and towards the east, and towards the pleasant land;" verse 9. Mohamedism has ever prevailed "towards the south," in Egypt and many parts of Africa, "towards the east," in India and Persia, "and towards the pleasant land," Palestine of course, also Syria and Turkey, further on.

When christian churches were converted into mosques, the "daily sacrifices" might be said to be taken away, (verse 12,) and the multitudes of nominal christians thus led to apostatize, and some real christians and ministers, who perished by the sword of this warlike, persecuting power, fulfilled the prediction, that "he cast down some of the host, and of the stars to the ground, and stamped on them." This expression, of taking away the "daily sacrifice," is repeatedly used in reference to the Latin church as well as the Greek, and with equal propriety. The suppression of pure Christian worship in these great sections of the nominal Christian Church, and the establishment of popish image worship in the western and Mohamedan worship in the eastern branch, was indeed the taking away of the "daily sacrifice," and the "setting up the abomination of desolation," as we shall see hereafter. The figure of illustration is borrowed from the Jewish temple worship. Antiochus Epiphanes, did, as has been said, suppress the temple worship at Jerusalem, literally "taking away the daily sacrifice." But this literal "taking away of the daily sacrifice" in the Jewish church, was more effectually done at the destruction of the temple, by a Roman general, 40 years subsequent to the crucifixion of Christ, who in reference to that event, (Matt. xxiv: 15) quoted this very passage in Daniel.

The foregoing extracts, the chronology and connection of which the careful reader cannot fail to see, contains what I say about the "Prince of the host." What I say respecting the Prince of the covenant and high priest of the Jews, is in connection with the period and reign of Antiochus Epiphanes, nearly eight hundred years before, as will be seen by the following extract. Dan. xi.

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

Antiochus was at first successful, for Heliodorus and his other opponents, whose power seemed ready to bear all before it, was borne down, "overflown before" Antiochus, and destroyed. "The prince of the covenant" that

* "Prince of the covenant," strictly speaking, is applicable only to Christ himself, yet it is here in a subordinate sense applied to the High Priest. The Jews were the "covenant" people of God, and the remnant who returned from Babylon ever being in subjection or under tribute to someone or other of the idolatrous governments around them, were allowed, notwithstanding, a High Priest, and he was the only visible representative of God's authority among them. The prophets had ceased their testimony. The High Priesthood was held in great estimation among the Jews as sacred, till the destruction of their Temple by the Romans. The High Priest was looked upon as a sort of a prophet as well as a ruler or 'prince.' When the Sanhedrim was in session upon the question of Christ's crucifixion, 'Caiphas being High Priest that same year,' is said to prophecy, as a consequence of his office. (John

was Onias, the high priest of Jerusalem, whom he removed and put Jason in his place, who had given him a large sum of money, and afterwards put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted "deceitfully" in the "league" made with Jason. "He shall come up" from Rome, where he had been a hostage for the payment of the tax laid on his father. "Become strong with a few people," for he had but few to espouse his cause when he arrived at Antioch, the people being so greatly divided by the many claimants of the crown.

24 He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

26 Yea, others that feed of the portion of his meat shall destroy him and his army shall overflow; and many shall fall down slain.

Antiochus, fixed the people in his interests by the profusion of his gifts, scattering the prey he had taken from his enemies. In this way he gained many of the richest provinces of Egypt, without bloodshed, "peaceably," as Cælo-Syria and Palestine thus doing what his fathers, or his fathers' fathers had not done.

"Forecast devices." By his intrigues, he excited discontent and rebellion among the Egyptians, and both he and Ptolemy Philometer, "king of the south," were "stirred up to battle with very great and mighty armies." But the "king of the south could not stand," Antiochus prevailed, partly through his own "devices," and partly through the fraudulent counsels and treacherous conduct of Ptolemy's partizans. In the next campaign, Antiochus had still great success,—routed the Egyptians—took Pelusium—ascended as far as Memphis, made himself master of all Egypt except Alexandria. Ptolemy Philometer's troubles accumulated rapidly from without and within his own territories, for the Alexandrians seeing his distress, renounced their allegiance, took his younger brother Euergetes or Physcon, and proclaimed him king instead of the elder brother. "They that fed of the portion of his meat destroyed" his interests.

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

SECOND COMING OF CHRIST.

No. I.

To all, who have any faith in the religion of the Bible, the 2d coming of Christ must be a subject of the most solemn and thrilling interest. The Scriptures, as might be expected, if such an event enters into the economy of divine grace, are remarkably full, plain and explicit on the subject; and yet many good minds are involved in midnight darkness, in relation to "the appearance of the great God and our Saviour, the Lord Jesus Christ." They have no distinct ideas of the manner, object or time of his blessed coming. This is so, not because the Word of the Lord is deficient or ambiguous in its testimony on the subject, but because the Bible has not been carefully studied, or it has been read and understood according to the traditions of the Elders. If God has revealed his will and purposes to mortals, it

xi: 51.) Even in the worst stage of the Jewish polity, Paul, when being rebuked for reviling God's High Priest, replied that he 'wist not that he was the High Priest; quoting the scripture which says, 'thou shalt not speak evil of the ruler of thy people.' (Acts xx: 4. 5.)

is reasonable to suppose that he intended that they should understand it, and that he has expressed the divine mind to us, as plainly and explicitly, as in the nature of things it is possible to do. I believe that God has done this; that the will of God is revealed as clearly in the Bible as it was possible to make it; and if any man walks in darkness, it is because he has never in the simplicity and docility of a little child set down at the feet of Jesus to study the Scriptures, or because he has received a set of heterogeneous notions from his catechism, creed, or the traditions of men, and reads his Bible through these notions which he cherishes as sacred. They cloud his understanding and render the Word of Life dark as midnight to his soul. It is well to have a few plain, simple, well defined rules of interpretation by which to study the Scriptures, and rigidly abide by them, lead where they may. Our rules are the following, viz.

1. The Bible contains a revelation from God to man, and of course must be the best, plainest and simplest that can be given. It is a revelation in human language, to human beings, and must be understood by the known laws of language.

2. The Bible is always to be understood literally, when the literal sense does not involve contradictions, or is not unnatural.

3. When the literal sense involves the passage in contradiction, or expresses ideas which are unnatural, it is figurative, or parabolic, and is designed to illustrate rather than reveal the truth.

4. When a passage is clearly figurative, the figure is to be carefully studied, and the passage compared with other parts of the Word, where the same or a similar figure may be employed.

With these plain and simple rules of interpretation before us, we invite the reader, with his Bible in his hand, to go with us into a scriptural examination of the doctrine of the 2d coming of our dear Redeemer. We shall find the scriptures sweetly harmonize on this and all other subjects on which they treat, when properly understood. Truth is one, with many harmonious parts. Error is many, with many discordant, repulsive, heterogeneous ingredients. We will now proceed to demonstrate the following proposition; viz. — *The 2d or final coming of the Lord Jesus Christ is an event yet future.*

This is evident from the fact that those passages which speak of his coming, are grossly perverted, when applied to any event in the history of the past. In our last article on this subject, it was proved beyond the possibility of refutation that Mat. 16. 27, 28, refers to two distinct events; one to take place at the end of the world when the son of God shall appear in the glory of his Father with his mighty angels to reward every man according to his works. The other was his transfiguration on "the holy mountain," a type, a vision of his final coming, which took place six days after the promise that some of his disciples, then present, should not taste of death till they saw him coming in vision, in his kingdom. Neither the 27th nor the 28th verse has the least reference to the destruction of Jerusalem, or the revolutionary war. The 27th verse refers to the end of the world, and the 28th to the transfiguration of Christ, a type, a prelibation of his glorious appearing in the last day. See, read Mat. 16, 27, 28; 17 chap. 1, 10; 2 Pet. 1; 15, 18.

In the 24th and 25th chapters of Matthew, we have a very full descriptive prediction of the fi-

nal coming of the Son of God. But by a certain application of Mat. 24: 34, the believers in no future punishment contrive to dispose of the whole of the grand and sublime phenomena which the Redeemer here and elsewhere assures us will attend his coming, and refer all, in short hand, and by wholesale, to the famous siege of Jerusalem. How is it? Let us examine. In the latter part of the 23d chapter, and the beginning of the 24th, the Saviour gives his disciples intimation that Jerusalem and the temple should be destroyed. As they left the city and seated themselves on the Mount of Olives, the whole city being spread out before them at their feet, the disciples ask their Lord—"When shall these things be? and what shall be the sign of thy coming and the end of the world?" verse 3. Here are three questions, 1. The end of these things, i. e. the city and temple. 2. The signs of Christ's final coming. 3. What events should take place at the end of the world? The reply of Christ covers the whole ground of the inquiry, but in his answer he bestows the most attention to the second inquiry, the signs of his coming.

These signs he gives from the 5th to the 14th verse. Here he tells them before he comes there will be many false Christs, false prophets, wars, earthquakes, pestilences, famines, "*but the end is not yet*;" that the church would pass through hot persecutions and that the Gospel of the Kingdom would be preached in all the world for a witness unto all nations, and the end of the world shall come." Then he refers to the destruction of Jerusalem (parenthetically from the 12th to the 22nd,) and then returns back to his all-absorbing and more important theme, the signs of his coming and the end of the world. The signs are:—

1. The coming of false Christs. The last century has produced several who have professed to come as the Messiah. Ann Lee, Emanuel Swedenburg and others have pretended that the second coming of Christ was fulfilled in them. But he tells us to believe them not; but why? "For as the lightning cometh out of the east and shineth even unto the west, So shall also the coming of the Son of Man be." That is his coming will not be a spiritual, figurative coming; but will be *open, visible*, sudden and manifest to all as the lightning. When he comes all eyes shall see him; no one will doubt; it will be as visible and manifest as lightning.

2. Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

Here are several things which are to take place as signs of his coming.

1. A time of tribulation shall immediately precede his coming. This is also foretold by Daniel, who says that before the resurrection there shall 'be a time of trouble,' and 'the power of the holy people, (the church) is to be scattered,' Dan. 12: 1, 7.

2. The sun shall be darkened and the moon shall not give her light. This is a natural consequence from the dissolving of elements which is then to take place. At that time Moses, Malachi, Peter, Paul and John inform us that our world is to take fire, 'burn as an oven,' and all the elements to melt with fervent heat. See Deut. 32; 22. Mal. 4: 1—4. Matt. 3: 12, 13: 40. 2d Peter 3: 7, 12. 2d Thes. 1: 7, 10— Well, now when this fire shall have been kindled on our earth, dense columns of smoke will arise and cloud the air so much that the sun

will be darkened, and the less vivid rays of the moon will not reach the earth at all; "the moon shall not give her light."

(3) "The stars shall fall from heaven," not the planets, but meteors, luminous, transient bodies, composed of inflammable gasses will be seen, playing their gambols and falling to the earth, as they have already been seen in our day, falling like a storm of fire to the earth.

(4) "The powers of the heavens (atmosphere) shall be shaken." Peter expresses the same sentiments in other words. "The heavens shall pass away with a great noise and the elements shall melt with fervent heat," 2d Pet. 3: 10. When these things take place, what then?

3. "And then shall appear the signs of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory," verse 30—"and he shall send his angels with a sound of a trumpet and they shall gather his elect from the four winds, from one end of the heaven to the other," verse 31.

Now here are the signs of the Redeemer's glorious coming. What are they? Let us briefly recapitulate them, or the more striking of them. 1. His coming will be open, manifest, visible, and sudden, even as the lightning which cometh out of the east and shineth into the west. Nothing of this kind took place at the destruction of Jerusalem. 2. The Sun shall be darkened and the moon shall not give her light.— Nothing of this kind took place at the destruction of Jerusalem. 3. The stars shall fall, i. e. then shall be a shower of meteors. Historians tell nothing of such phenomena being witnessed when the battering rams of the Roman army beat down the triple walls of the Holy City. 4. The heavens, or visible atmosphere, to be dreadfully agitated and pass away with a great noise.— Nobody heard this noise or witnessed anything of the kind at Jerusalem. 5. Immediately after the tribulation of the last days, the Son of man is to be seen in the clouds in power and great glory. 6. The last trumpet is to sound; "he shall send forth his angels with a sound of a trumpet."

7. His saints will be gathered together to meet him in the air. The history of the world furnishes us no account of the transaction of any of these things. There is not a particle of evidence that any thing of the kind happened when Pagan Rome broke up the Jewish polity and burnt up their city and temple. But the objector will ask what will you do with the 34th verse; "verily I say unto you, this generation shall not pass, till all these things be fulfilled."— This passage has perplexed many, and with its aid the Universalists have managed to apply prophecies to the destruction of Jerusalem, which every body knows were not in any sense fulfilled by that bloody event. But what is a generation? The children of our father are a generation. The wicked are said to be of their father, the devil, and they are called "a generation of vipers," and that generation still lives. The righteous are the children of God and they are a generation "a seed shall serve him, it shall be accounted to the Lord for a generation," Ps. 102: 25. Again. "But ye are a chosen generation, royal priesthood, a holy nation," 1 Pet. 2: 9. Here we have the key to this passage. The children of God, Christians are a "chosen generation," are "accounted unto the Lord for a generation." But of his little flock of spiritual children the Son of God says. "Verily I say

unto you this generation, (my Church, my disciples) shall not pass till all these things (signs) be fulfilled." Blessed be God the same generation still lives and many of them are now "looking for the bright appearing of the great God and our Saviour Jesus Christ," and "when he shall appear" they will then pass away and "appear with him in glory." R.

OBJECTIONS.

"How can ye believe that receive honor one of another."

"EIGHT FUNDAMENTAL ERRORS".

The editor of *Zion's Herald*, gives the following article, containing, as he thinks, "eight fundamental errors in Miller's theory, &c." He says that he wrote it for the benefit of those "who had not studied Miller's theory;" but we now give it for the benefit of those who have studied, and understand it. They will have no difficulty in disposing of them.

We have one remark to make about Mr. Miller, and his adherents becoming infidels, in case Christ does not come in 1843. The editor says they will then abandon their Bibles. Will Bro. Brown tell us whether Mr. Cambell, Phelps, and Smith, with himself and a host of others, will give up their Bibles, in case the Jews do not return and Mohamedism is not destroyed in '43, as they predict? Or why Mr. Smith and his adherents did not give up their Bibles in 1819, as he predicted that Mohamedism would be destroyed that year. And how many infidels did it make? Bro. B. will remember that Mr. Smith is a learned man; and has great influence; and that Mr. Miller is nothing but a *Fanatic!!* and hence is not capable, on the ground of the editor's reasoning, to make but few, while Mr. S. and his adherents may make many infidels. Ed.

EIGHT FUNDAMENTAL ERRORS IN MILLER'S THEORY OF THE SECOND COMING OF CHRIST.

For the benefit of those who have not studied Miller's theory, we point out the following fundamental errors.

1. He dates the vision of the oppression of the Church of God, Jewish and Christian, from the edict of Artaxerxes, given B. C. 457, to Ezra, to build Jerusalem, and restore the Jewish State; which was so effectual, that Jerusalem and its temple flourished, with slight interruptions, for about 500 years, until destroyed by the Romans, A. D., 70.

How preposterous to date the duration of the "Sanctuary's being trodden under foot," from an edict thus to build it up!

2. Mr. Miller dates the assumption of Roman supremacy, from A. D. 534; whereas all standard histories agree, that the emperor Phocas conferred upon the Bishop of Rome the title of "Universal Bishop," A. D. 606.

3. He declares that Papacy has lost its civil sword and tripple crown, since A. D. 1798! Whereas, the Pope of Rome is now just as much an absolute sovereign, as any one in Europe.

4. He makes Michael, in Dan. xii. 1, to mean Christ, who is about "to stand up" to judge the world, and raise the dead, and his theory cannot subsist, without this interpretation;

but St. Jude, verse 9th, informs us, that Michael is an arch-angel.

Thus with the main pillar the whole system comes to the ground.

5. He makes out two days of judgment and of resurrection, *one thousand years apart*—one for the righteous, and the other for the wicked.

6. He denies that all Israel will be saved before the end of the world, against the uniform and repeated declarations of the Prophets from the beginning.

7. He denies that the gospel will be propagated, and become triumphant throughout the world before the resurrection.

8. He declares in one place in his book that Christ has greatly revived the Church since the downfall of Napoleon, and has roused her to the Missionary work so that she has published the Scriptures in *one hundred and fifty* different languages, while in another place he considers the Laodicean Church, which the Saviour declared to be lukewarm, and ready to be spued out of his mouth, to be the prophetic emblem and type of Protestant Christianity in these days! See his 17th Lecture, and a part of the 10th, 2d edition.

Other errors might be shown, some of them fundamental, and others incidental, such as that the day of grace will close; the Turkish empire will come to an end, and that there will be an unparalleled time of trouble in 1839, each of which catastrophes is an independent conclusion from independent chains of argument. But thus much must for the present suffice.

It is contended by Mr. Miller's friends, that revivals of religion have followed his preaching in almost every place where he has been. This may be true, but it does not follow that his explanation of the prophecies have conducted to this. He is in the practice, and he is certainly to be commended for it, of closing his lectures with powerful appeals to the consciences of his audiences, in relation to the salvation of their souls. These exhortations and warnings are heart-searching. They are very much in the spirit and style of Whitefield's sermons, and, coming from a man who evinces the sincerity of his belief in the solemnity, ardor and earnestness of his manner, it is no wonder that persons are convicted. They would be, the prophecies out of the question.

We give our readers specimens of these eloquent appeals. They are the closing paragraphs of his 11th and 12th lectures.

"Be warned! Repent! Fly, fly for succor to the ark of God—to Jesus Christ—the Lamb which once was slain, that you might live, for he is worthy to receive all honor, power and glory. Believe, and you shall live. Obey his word, his spirit, his calls, his invitations. There is no time for delay. Put it not off I beg of you; no, not for a moment. Do you want to join that heavenly choir, and sing the *new song*? Then come in God's appointed way. Repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zionward. Become a pilgrim in the good old way. 'Seek first the kingdom of heaven,' says Christ, 'and then all these things shall be added unto you.'"

"But you my impenitent friends, who have never wept nor confessed your sins to God, who have been more anxious to have your names written in the book of fame, of worldly honor, of

the riches of this world, than in the Book of Life, remember you too will weep when all heaven is silent. When the last seal is broken,—then you will see the book, and your name blotted out! Then you will weep and say, once my name was there. I had a day of probation. Life was proffered, but I hated instruction. I despised reproof, and my part is taken from the Book of Life! Farewell happiness! farewell hope! Amen."

But in relation to the prophecies, Mr. Miller is in an error. We say plainly, and if there is any thing to risk in the way of reputation we risk it, that the events predicted by him to take place in 1843, will not take place; or to come a little nearer home, that those predicted to take place next August, will not take place. And what will be the mortification of Mr. Miller, and those who have embraced his opinions, when next Autumn arrives, and every thing goes on as heretofore? Will they then, frankly confess their error, and acknowledge their delusion? What does experience say on this question? It says that most men who have tenaciously adhered to, and zealously defended a system, have too much pride for this. They prefer, if possible, to avoid the mortification of an humble confession, and cast about to find somebody or something upon which they may shift the blame. And upon what will Mr. M. cast the blame? Why upon the Bible of course. He verily believes that if the Bible teaches anything, it teaches the system he has been seven years preaching, and sixteen years studying. Now if these events do not happen, as predicted, what will be the effect? Why, that the Bible *does not teach any thing*. We have no doubt that a large portion of Mr. Miller's adherents, will cherish this infidel sentiment. And would not this be consistent with their present belief?

"We hope God will overrule these things for his glory; but the prospect now is, that Mr. Miller's Lectures will do infinitely more harm than good.

JUDGMENT DAY IN THE 10TH CENTURY.

The following extract is from Mosheim's Church History. We are often referred to the *fanatics* of the past by the opponents of Mr. Miller, for a lesson of instruction and warning, relative to our belief of the 2d coming of Christ. We give the following account, that our friends may see that there is no comparison between Mr. Miller's views, and those of the tenth century. Who can compare the Ministers, and Laity, who advocate the 2d coming of Christ now, with the ignorant and wicked Clergy and Laity of the tenth century? Ed.

That the whole Christian world was covered at this time, with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost every ray of truth from the eyes of the multitude, furnished a favorable opportunity to the priests and monks of propagating many absurd and ridiculous opinions, which contributed not a little to confirm their credit. Among these opinions, which dishonored so frequently the Latin church, and produced from time to time such violent agitations, none occasioned such a universal panic, nor such dreadful impressions of terror or dismay, as a notion that now prevailed

of the immediate approach of the day of judgment. This notion, which took its rise from a remarkable passage in the Revelation of St John, and had been entertained by some doctors in the preceding century, was advanced publicly by many at this time, and spreading itself with an amazing rapidity through the European provinces, it threw them into the deepest consternation and anguish. For they imagined that St. John clearly foretold that after a thousand years from the birth of Christ, Satan was to be let loose from his prison, Antichrist to come, and the destruction and conflagration of the world to follow these great and terrible events. Hence prodigious numbers of people abandoned all their civil connections and their parental relations, and giving over to the churches or monasteries all their lands, treasures, and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the Supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of their having made themselves the slaves of his ministers. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to hollow caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe, by rich donations conferred upon the sacerdotal and monastic orders, who were looked upon as the immediate vicegerents of heaven. In many places, temples, palaces, and noble edifices, both public and private, were suffered to decay, nay, were deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things was at hand. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion. This general delusion was indeed opposed and combated by the discerning few, who endeavored to dispel these groundless terrors, and to efface the notion from which they arose, in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehensions of the superstitious multitude be entirely removed before the conclusion of this century. Then, when they saw that the so much dreaded period had passed without the arrival of any great calamity, they began to understand that St John had not really foretold what they so much feared.

MILLER AND THE FRENCH PROPHETS.

We copy the following from the Mercantile Journal.

A FALSE PROPHET. It will be perceived by the following paragraph which we extract from the London Athenaeum of Jan. 18th, that an excitement relating to the end of the world, prevailed in France at the commencement of the present year. But as the day, on which that event was to take place, passed by without any special occurrence—there is reason to believe that the prophet who uttered the prediction was a false one. Whether Mr. Miller's prediction will be fulfilled remains to be seen:

"Our lively neighbors on the other side of

the channel have been occupied in looking out for the end of the world, which the prophets had announced for the 6th of January in the present year. That the renewal of a rumor, which had periodical currency amid the particular interests and general superstition of the dark ages, should be possible in our day, under any sanction less positive than those of philosophy itself, speaks but little for the state of education in the country where it has obtained."

Will the reader look at the article "*French Prophets*" in Buck's Theological Dictionary, and compare them carefully with Mr. Miller, and his lectures? Is there the least shade of resemblance between them? Why do intelligent men make such invidious comparisons? Why?

Ed.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, APRIL 15, 1840.

PUBLISHER'S NOTICE.—We send the two first numbers of our paper to many who we understand feel an interest in the subject to which it is devoted, hoping that they may become subscribers. Those who wish to do so, by forwarding one dollar by mail, immediately, will secure the whole volume, as we cannot afford to print more than enough to supply the demand, after this number. Persons in the city and neighboring towns, who may wish to retail them, can be furnished at the rate of two dollars per hundred, by forwarding their orders to the subscribers, accompanied with the money. No papers will be delivered till the money is received.

DOW & JACKSON.

OUR COURSE.

We propose to make the "Signs of the Times," a medium of intelligence in relation to the condition of the church and the world, at the present time, in reference to the Second Coming of Christ. And in view of the near approach of the *Son of Man* in the clouds of heaven, to aid professors of religion in preparing for that day, and to exhort, entreat, and pray sinners in Christ's stead, to be reconciled to God; and be prepared to meet the Savior with joy. We intend therefore, so far as it is possible, that the influence of this little sheet shall tend to promote revivals of religion,—prayer,—purity,—and entire consecration in the members of Christ's body.

We now look to the friends of this cause to sustain us in the enterprise. Please read the prospectus on the last page. Brethren, do what you can, and do it now.

CHRISTIAN MIRROR.

The *Christian Mirror* of the 26th ult. contains an article professedly from a "layman who has read his Bible, and is not a novice in history." He seems to understand what the commentators

say on the prophecies. The principle object of this *Layman*, seems to be, to eulogize the *doctors* and *berate* Mr. Miller. At the close of the article he shows his "*cloven foot*." He says, "He [Mr. Miller] continues his lectures—to audiences, who all contribute to support him with pecuniary aid; for they deposit their contributions before they enter the house."—"Mr. Miller, [he continues] seems to be laying up goods for many years; but if his doctrine is true, whose shall they be in 1843?"

We would recommend to this "*Layman*" to study the "*ninth commandment*" in the decalogue. The above statement is utterly false.

A SIGN.

THE REVIVAL OF RELIGION. A Sermon preached at Portsmouth, N. H., February 23, 1840, By Andrew P. Peabody, Pastor of the South Church and Parish. Published by request. For sale by Weeks, Jordan & Co. 121 Washington St.

This sermon is written by a Unitarian minister, who advocates genuine revivals of religion. It will be seen by an extract from this sermon in another column, that he fully approves of the revival now in progress in that town. Both the revival and the sermon are the fruits of Br. Miller's labors there. We recommend it to some of our Orthodox and Baptist teachers, who have spent their strength in opposing what this Unitarian minister approves.

ILLUSTRATIONS OF PROPHECY; particularly the Evening and Morning Visions of Daniel, and the Apocalyptic Visions of John. By DAVID CAMBELL.

We are glad to see works of this kind multiplying. This work has been got up by Br. Cambell, with great care and industry; and although we do not agree with the author about the *return of the Jews*, the *Millenium*, and consequently the application of many of the prophecies, yet we would recommend the work and hope it may have a wide circulation. The pictorial illustrations are generally correct, and are valuable. For sale at No. 9 Washington-st.

Those persons who have names of subscribers, should send them in immediately.

An article from Br. Litch, on the *little horn* in Daniel's fourth kingdom, will appear in our next.

MILLER'S INFLUENCE UPON THE PEOPLE.

Much is said in the pulpit, and by Editors of public Journals, about the *evil tendency* of Mr. Miller's lectures. An orthodox clergyman of Lynn, (Rev. Parsons Cook,) thinks they are more demoralizing than the *Theatre*! A minister of this city, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to go to these lectures, as to the *Theatre*! Indeed, most of the ministers and laity of different denominations, who have

not heard Mr. M. have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world. The following statements will place this matter in its true light.

His lectures in Boston, Cambridge-Port, and Watertown, have had the happiest effect upon the churches, and the community at large. At a future time we shall give a more full account of this matter. We shall now turn the reader's attention to the testimony of others.

The following extract from the "*Christian Herald*," will give some idea of his labors in Portsmouth, N. H. It is from the pen of Elder D. Millard, in whose society Br. M. labored.

"On the 23d of January brother William Miller came into town, and commenced, in our chapel, his course of lectures on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures, a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers on an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be that sinner's heart that could withstand it. Yet during the whole, not an appearance of confusion occurred. All was order and solemnity.—Generally, as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends, in the most moving language, to come to the fountain of life. Our meetings thus continued on evenings for six weeks; indeed, they have thus continued with very little intermission up to the present.

Probably about one hundred and fifty souls have been converted in our meetings; but as a part of these were from other congregations, some have returned to their former meetings. Among the converts are a considerable number from the Universalist congregation. These still remain with us. From our meetings this blessed work soon spread into every congregation in town, favorable to revivals. In several of these, it is at present spreading with power. For weeks together the ringing of bells for daily meetings, rendered our town like a continual sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. We have received into fellowship *eighty-one*. Nine of these were received on previous profession. We have baptized *sixty-seven*, and the others stand as candidates for baptism. Never, while we linger on the shore of mortality, do we expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution in Zion, and many would return from the place weeping. Our brethren at the old chapel have had some additions; we believe some over twenty."

In relation to the *character of the revival*, we quote the following extract from Mr. Peabody's

sermon, on the recent revival in that town.

"If I am rightly informed, the present season of religious excitement has been to a great degree free from what, I confess, has always made me dread such times, I mean those excesses and extravagances, which wound religion in the house of its friends, and causes its enemies to blaspheme. I most cheerfully express my opinion, that there will be in the fruits of the present excitement far less to regret, and much more for the friends of God to rejoice in, much more to be recorded in the book of eternal life, than in any similar series of religious exercises, which I have ever had the opportunity of watching."

We give the following extract of a letter from Elder Fleming, relating to Br. Miller's labors in the city of Portland.

"Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great alarm is among those who did not come near. Many who stayed away and opposed seem excited, and perhaps alarmed. But those who candidly heard, are far from excitement and alarm.

The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of community. What produces the effects is this—Br. M. simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon Infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of any thing modern times have witnessed."

The above was written a few days after Br. M. left the City. The work continues still with great power.

Since the above was in type, we have received another letter from Br. Fleming, dated Portland, April 6th, from which we give the following extracts.

"BROTHER HIMES,—Amid a superabundance of cares, I take a moment to drop you a line on the state of affairs in this city.

There has probable never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly or indirectly as the instrument, although many, no doubt, will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present interest there has been comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement it has been out of doors among such as did not attend Br. M.'s lectures.

At some of our meetings, since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between one and two hundred have professed conversion at our meeting; and now the fire is being kindled through

this whole city, and all the adjacent country. A number of Rum-sellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. Others have abandoned the traffic entirely and are become converted to God. One or two gambling establishments, I am informed, are entirely broken up. *Infidels, Deists, Universalists*, and the most abandoned *profligates*, have been converted. Some who had not been to the house of worship for years. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour. Being down in the business part of our city, on the 4th inst., I was conducted into a room over one of the Banks, where I found about 30 or 40 men of different denominations, engaged with one accord in prayer, at about 11 o'clock in the day-time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principle booksellers informed me that he had sold more Bibles in one month (since Br. Miller came here) than he had in any four months previous. A member of an orthodox church informed me that if Mr. Miller could now return, he could probably be admitted into any of the Orthodox houses of worship, and he expressed a strong desire for his return to our city."

Will the Rev. Parsons Cook join with the Editor of the "Trumpet" in ridiculing such revivals as these? Will he now pronounce these lectures "more demoralizing than the Theatre?" These are the legitimate fruits of Mr. Miller's labors. Let his accusers beware.

CORRESPONDENCE.

LETTER FROM MR. MILLER, NO. 3.

ON THE RETURN OF THE JEWS.

Dear Brother Himes,—I am now at home, found my family and friends well; yesterday was very sick, owing to my great anxiety to see home, and my fatigue on my journey. To-day I feel much better, and shall employ a little time in writing to you.

Those souls whom I have addressed in my six months' tour are continually before me, sleeping or waking; I can see them perishing by thousands; and when I reflect on the accountability of their teachers, who say "peace and safety," I am in pain for them. How many souls will Brs. Phelps, Cambell and others, who are sticklers for the Jew's return, and for a temporal millennium, be the means of lulling to sleep, and while they are flattering themselves that their teachers are right, find to their eternal cost, that their preparation for the eternal world was delayed a few days too long, on the vain supposition that the Jews must return and a millenium intervene. Why will they not listen to reason and scripture? Peter was converted from such a selfish and bigoted mind, when he said, "of a truth I perceive that God is no respecter of persons," Acts 10: 34—35. And yet, truly, if the Jews ever return, they must be respected of God, for will not all acknowledge, that they are to be gathered by God out of all nations, &c.

Isa lxxvi, 20. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift

beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

They are not gathered because they work righteousness, or by being children of faith; but because they are "God's ancient covenant people." For if they believe they are grafted in among the Gentile believers and are no more Jews in that sense.

Rom, x, 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Now if the Jew be restored because he is a Jew, then Peter needed another conversion: for he said he perceived God was no respecter of persons. What a pity, that Peter had not had Bro. Phelps and his deacon to teach him better. Again—how foolish Paul must have been to have wished himself accursed,

Rom ix, 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh: when Bro. Phelps, Skinner, and the notorious Whitemore, if they had lived in his day, could have told him, in five words: Father Paul, God will not cast away his ancient covenant people; for all Israel shall be saved. Once more, if James had lived in the days of the Boston trio, he might have wrote a very different epistle when he wrote to the "twelve tribes scattered abroad." Instead of pointing to the law of liberty and faith in Christ Jesus as their justification, and respect of persons, he might have told them to remain steadfast as Jews, and in the end they would all be gathered in and saved. Yes how different would James have wrote, if he had believed in the return of the Jews, and the salvation of God's ancient covenant people.

If then the Jew, as a Jew in the flesh, must have another day, God must have respect of persons, without any reference to the work of righteousness. Or God must give the Gentile another day, after the Jew.

Rom i, 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Here we are plainly taught that the Jew has had his day, and now the Gentile.

Rom. ii 7—11, 28, 29. To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life:

For there is no respect of persons with God.

For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

These passages show plain, that the Jews have had their day, and have been visited with the indignation and wrath of God, of which they are a sample unto us who afterwards should live ungodly. Now if they, as unbelievers, after suffering the vengeance of God as a nation are to be gathered again and restored to their privileges, land and laws, then the Gentiles, after suffering the vengeance of eternal life, are to be restored again to their present privileges, country, and laws. Will the trio agree to this? I think not. Yet the type must agree with the antitype. But the gospel promise which was before the law made to Abraham, was promised in Christ unto all them which believe, both Jew and Gentile. This is certainly the Apostle's reasoning in the 3d and 4th chapters of Romans, and he says not one word about the Jews return, when he sums up the advantage the Jew had over the Gentile.

Rom. iii 1—9. What advantage then hath the Jew? or what profit is there of circumcision?

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Not a word about this return and inheritance of Judea again. Yet if so, their restoration would be a great advantage over the Gentile.

Deut. xxx. 7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Isa. ii. 14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

Isa. liv. 7, 8, 15. For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Hosea. i. 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

If these passages mean the Jews, then certainly they will rule over the Gentiles, and this would be an unpardonable neglect in the apostle to the Gentiles not to give us warning of it. But he doth tell us that the chief advantage of the Jew was, that he had the praise of God, which the Gentile now has over the Jew. So it is in the Jew first, and also the Gentile.

Again, if the Jew is to be gathered to his own land and never pulled up again?

Amos ix. 15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God.

How can Paul reconcile

Gal. vi. 15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

Eph. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Also ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

And how would our dear Saviour explain,

John x. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

If the Jew is to be a separate people again and never pulled up? When will Christ break down the partition wall? When will he unite Jew and Gentile in one body? And if the Church be the fulness of him, see

Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church,

23. Which is his body, the fulness of him that filleth all in all.

How can the Jew, as a Jew, be a part of his body, inheriting old Jerusalem while the church is the fulness of him who inherits all things, and prosper the New Jerusalem? Can Bro. Phelps, or Cambell, his prompter, answer these questions? Let us have plain distinct answers; Keep to the point. But, say these Judaizing teachers, what shall we do with all those passages in the prophets, that speak the Jews return to their own land? I answer, sirs will you be so good as to notice that all the passages which you dare quote to prove your doctrine were wrote or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event.

But say you, some of them were not all fulfilled such as they should, "never be pulled up." "David shall be their king for ever," &c. &c. Very well, gentlemen. If you will examine your Bibles you will find every prophecy which could not be fulfilled literally, have a direct allusion to the new covenant, and cannot be fulfilled under the old. There *Israel, Judah, and my people*, are to be understood spiritual Israel &c. as in 1 Cor. x. 17.

Isa. xi. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The 11th verse speaks of the gathering of the remnant of *his people*. The 10th and 12th verses show that it is under the new covenant. Also

Jere. xxxii. 37. Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

40. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me:

verses 36th and 37th speak of their gathering out of Babylon, 38th and 40th show plain that it is under the new covenant. Again

Ezek. xxxvii. 21. And say unto them thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

23. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The 21st and 22d verses speak of the children of Israel being gathered, the 23d and 24th shows the new covenant, 25th speaks of their dwelling in the land forever, 26th and 28th of the new covenant. These specimens show how the prophecies may be understood, and have the scriptures harmonize, but if we take into consideration the names and phrases used by the prophets under the Old Testament, we must see, unless we are willingly ignorant, that no other name would or could be used with propriety, but such as have been used. And every Bible student must have discovered this, which if it is not so, in vain might we look for any prophecy in the Old Testament concerning the church in the New. By thus having a veil over their faces and thus construing Scripture, Skinner and Whittemore can throw all judgment on the poor Jew: and Phelps and Cambell give them all the promises. But Father Paul gives to each a portion in due season. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile."

If Br. Cambell's book is published, send me a copy, and if Br. Phelps publishes his lectures, send them also; I long for the privilege of squaring them by the Bible, the rule which will sweep away the cobwebs of man-made wisdom like darkness before the rising sun. I have not had time to read "*Miller Exploded*" nor "*Miller Overthrown*." If they are as sarcastic and foolish as I am informed they are, I shall take no pains to answer them. Let the authors meet him whose word they have ridiculed.

I remain, as ever, yours.

WILLIAM MILLER.

Low Hampton, March 31st. 1840.

Eastham, March 28, 1840.

Dear Brother Himes. I have just received your prospectus, for the *Signs of the Times*, together with your kind offer of the use of its columns. I assure you of my hearty approval of the enterprise, and wish it success, with all my heart. I believe the time has come when such a publication is demanded; the subject it designs to discuss is fairly before the public, and before the excitement can subside, it must be thoroughly investigated. But this cannot be done in existing periodicals:—They are all, so far as I am acquainted, with the exception of *Zion's Watchman*, of New York, closed against the discus-

sion of any thing more than one side of the question, and that the old and popular side. So that whilst they are making incessant attacks on Mr. Miller, and those who favor his views on the subject, and in some instances those views themselves, there is no opportunity of replying.

I can but believe that such a paper, if conducted as it should be, will have a tendency to make its readers better: and that it will be instrumental in leading many wanderers back to the Savior. I did not believe this great end would be accomplished. I would not say as I now will, that the paper, while it keeps to the plan laid down in the prospectus, and labors for the salvation of lost men, shall have my feeble influence for its support. I hope to be able to aid some in extending its circulation, and shall be happy, if the poor productions of my pen can add any interest, to furnish something for the columns of the paper.

I have at the present time, a discussion carried on in *Zion's Watchman*, with Rev. H. Jones of New York, which, if you think will in any measure subserve the cause of truth, I should be happy to have transferred to the columns of Your paper. Mr. Jones is a Presbyterian minister; and is deeply interested in the subject of *Christ's second coming*. He takes the ground, that although the *Kingdom of Heaven* is near at hand, yet the time of its coming cannot be definitely known. He has handled the subject in a very kind, christian-like manner, and with all, with a good deal of skill. I think that no one, who has taken up the subject with the design of showing the fallacy of Mr. Miller's views, has done so well as he has. It appears to me, if the theory admits of refutation, he has taken hold of the right end to do the work.

I think there is a growing interest in this subject on the Cape, and also an increasing conviction that the great day is near. I have given several courses of lectures the past winter in this and adjoining towns, and find the people anxious to hear, and I trust some will be induced to prepare for the great event.

It appears to me to be vastly important that a slumbering world should be aroused to this subject. But where are the Watchmen of Zion's walls? Alas! They too are crying peace, peace! while sudden destruction is coming!! Well, go on my Brother, in the name of the Lord of Hosts. Let the blast of your trumpet be long, loud and certain, so that all may hear and prepare themselves accordingly.

Yours, in the hope of the Resurrection.

JOSIAH LITCH.

To Rev. J. V. Himes.

CORRECTION.

We cheerfully insert the following article from Bro. Cambell. We are assured by Bro. Miller, that he understood him, as he quoted, and had no intention of doing Bro. C. injustice.

For the *Signs of the Times*.

A MISTAKE AT THE THRESHOLD.

BROTHER HIMES.—In issuing a work on the prophecies, I have not intended to excite or enter upon controversy on the subject. Nor do I fear or shrink from just criticism. I wish for what every man may demand and receive from a candid opponent, i. e. a correct quotation of my language, and true representation of my sentiments.

My esteem for Brother MILLER as a man and a christian, you well know, and my intercourse with him has been "without dissimulation," as yourself will bear witness. When I early learned that he was about to issue, or, be in any manner connected with a periodical, and review or controvert my sentiments on the prophecies, I was pleased with his design, because, as I had more than once said through Zion's Herald, however much he may mistake, he ought to have a fair hearing.

While I say *he* ought to have a fair hearing, may I not demand the same for myself. Yet in the first column of the "Signs of the Times" and the first allusion to my views, Mr. MILLER not only wrests from its proper connection some remark, but charges me with saying what I never said. His words are,—"Who is the prince of the host? Not the high priest, as Mr. CAMBELL says." I never said the Jewish high priest was the "Prince of the host," I know as well as brother MILLER that the high priests of the Jews ceased to exercise authority as "princes" nearly eight hundred years before the little horn of the he goat arose, described in Dan. viii. 9—12—23, 24 and xi. 36. The chronology of my remarks are thrown out of their connection, besides being entirely misapplied. In the third section of my work from page 72 to 80, if he will read he will find that I consider "the host" the christian church, and Christ "the Prince of the host," and the "little horn," the Mohamedan imposter, magnifying himself above the prince of the host, by claiming superiority to Christ.

I have expressed confidence in brother MILLER, nor will I for a single error, however great, let go my confidence in his honest intentions. But to receive public confidence and personal esteem, we must all correctly quote the language of an opponent, and fairly treat his sentiments in respect to their connection with the general subjects.

Understanding this to be the character and design of the "Signs of the Times," I cheerfully accept your offer, and have thrown together some extracts from my "Illustrations of Prophecy" just published; these extracts involve the very points in dispute.

DAVID CAMBELL.

Boston, April 10, 1840.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

TURKEY.

IMPORTANT FROM CONSTANTINOPLE.—The French Ambassador M. de Pontois, has thought fit to demand explanation of the Porte on the subject of the immense preparations made at Odessa, and in the ports of the Black Sea. The Porte did not reply in a satisfactory manner. The French envoy signified to the Divan that he was aware of the intention of the Porte to call in Russia to its aid; and that, in the name of France, he protested against a disembarkation of Russian troops on any point of the Ottoman territories. The Porte, it is said, refused to receive his note.

CONSTANTINOPLE, Jan. 29.—The French steamer which arrived from Alexandria on the 25th ult. has brought Mehemet Ali's official answer to the three consuls, in which, instead of showing even his former disposition to arrange affairs, he most stoutly refuses to listen to terms—he throws defiance, in short, in the face of Europe.

IMPORTANT MOVEMENTS IN THE TURKISH ARCHIPELAGO.—To carry into execution the treaty between Lord Palmerston and M. Brunow, it has been determined that Russia shall send a squadron to Constantinople; and at the same time her troops shall enter Asia to menace Ibrahim Pacha. On the other hand, one portion of the English fleet is to enter the Dardanelles, but only as far as Gallipoli—another portion is to move upon Alexandria, whilst the remainder of the squadron is to take possession of Candia. It has also been arranged that a division of troops from Bombay shall be disembarked at Suez, to threaten the Egyptians in that quarter.

THE TURKISH QUESTION.—The news from the East removes none of the perplexity by which its affairs have been so long surrounded. Mehemet, of course, exults in no small degree at the separation of France from England in his favor; but that he has long expected such a demonstration no one can doubt. The Viceroy is said to have been gratified with even more pleasing intelligence; the increasing unpopularity of Khosrew Pacha, and his declining influence; the fact, which he might have known long ago, that the Five Powers are not agreed on any single point of the affairs of the East; and that Russia had declined to be any party to a Congress at Vienna. In the meantime the Viceroy's affairs remain *in statu quo*.

THE TURKISH FLEET.—The Captain Pasha has never relinquished the command of his fleet. At his arrival four months ago, he had on board about four millions of francs, with which he has continued to defray all expenses. He has established a butchery exclusively for his ships, and kept it supplied with oxen from Carmania. Mehemet Ali has not, up to the present time, been at any expense on this account, except furnishing some wine. At last, however, he made a disbursement of 33,000 Talaris for the last month's pay of the crews. This will of course, be deducted from his arrears of tribute due to the Sultan. The Egyptian fleet is also receiving its arrears.

RUSSIA.

RUSSIAN DESIGNS AGAINST ENGLAND.—A strong division of Russian troops has already crossed the Caspian Sea, and landed at Astrabad, within the Persian territories, with the consent of the Schah. Ostensibly they are to march against the Khan of Chiva, but they are so posted that they may embarrass the operations of the English, more especially in the neighborhood of Herat. A Tartar who reached Constantinople in 14 days from Teheran, was said to have brought Lord Ponsonby most important intelligence from Cabul, as well as interesting particulars respecting the Russian expedition against Chiva, the Tartar mentioned having met M. de Sercey, the French ambassador, within two day's march of the Persian capitol. It is strongly denied that any ultimatum had been addressed to the Pacha of Egypt by Great Britain, Russia, and Austria, and adds, that the propositions of which M. Brunow was the bearer had not been accepted by England. "The new expedition," says the correspondent of the 'Semaphore,' which the Czar has undertaken, reveals his designs on India, and must have inspired well-grounded fears to Great Britain. Such an alliance, contrary to all generous principles, would necessarily be a step towards the dismemberment of the British empire, and had consequently been repelled by the whole of the liberal party."

STILL LATER.

It is affirmed that the Russian Ambassador had offered the Sultan to place 30,000 men at his disposal, and a considera-

ble naval force to attack the Egyptians, and drive them out of Syria. Also, that at a subsequent conference with Lord Ponsonby, the Turkish prime minister complained of the delay, and was assured that if one more and last appeal to the Pacha should prove unavailing, more efficient measure should be resorted to by Great Britain.

Our readers will see, by the public papers, that the U. States are making extensive preparations for war! What do these things mean? Ed.

PROSPECTUS

OF THE

SIGNS OF THE TIMES.

The interest that has been created in the country, by MR. MILLER's lectures on the second coming of our Lord and Savior Jesus Christ, has induced the subscribers to issue the "Signs of the Times," in order to a full and free discussion of the merits of the question.

There are two classes of believers who feel a deep interest in this subject. The first believe, that the reign of Christ will be a *Literal Reign upon the earth after the Resurrection*. They deny the popular notion of the "Jews return to Palestine"—"the temporal Millenium" &c., and hold that the "Second Coming" is at hand.

The second class, believe that the reign of Christ will be *Spiritual*. That we are not to expect a *literal appearance of Christ* a "second time." That there will be a temporal Millenium, or a peaceful, universal reign of Christ on the earth a "thousand years." That the Jews will return to Palestine as a nation—and that the Resurrection and General Judgment are far distant—that the time cannot be definitely fixed, &c.

Both the above classes will have an equal chance to present their views, in proper and respectful language. The Editor will feel himself obliged to reject all articles, that are not written in a christian spirit, and do not comport with the solemn subject on which they treat. The object is not to gain the mastery, but to present the truth, seriously, and fairly, on both sides, and then leave the people to judge. The great object of every writer should be, to make his readers *better*—more holy, prayerful, God-like. With such articles, we trust this paper will prove a blessing to the church and the world.

Mr. Miller will write for the paper. Several of his *unpublished lectures* will be given in the course of the year.

The "SIGNS OF THE TIMES" is published on the first and third Wednesday of every month, making twenty-four numbers in a volume. A Title Page and Index will be added. The second number will be issued on the third Wednesday of April.

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SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

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Back numbers can be sent to those who subscribe soon.

ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

MR. LITCH'S REPLY TO REV. ETHAN SMITH, AND OTHERS ON THE LITTLE HORN IN DANIEL'S FOURTH KINGDOM.

The following article was originally designed for *Zion's Herald*; but it was rejected and returned to its author. We now give to our readers that portion of it which relates to the points in controversy. The careful and critical reader, will see that Bro. L. has demonstrated his positions. Ed.

MR. EDITOR:—Before I commence, I wish it distinctly understood, that I do not undertake to defend all Mr. MILLER's arguments by which he endeavors to establish the point, that the world will end in 1843: but I will endeavor to maintain the point itself, and hold myself responsible for my own arguments.

The discussion is on the 8th chap of Daniel.

That the ram, mentioned in verse 3d, is the representative of the Medo Persian Monarchy; the he goat, of verses 5—8th is the representative of the Macedonian empire; that his great horn, represents Alexander the Great; the four horns which arose after the great horn was broken; represent the four kingdoms into which Alexander's empire was divided after his death; that his empire was divided among four of his generals, viz: *Selucus, Lysimachus, Ptolemy, and Cassander*; *Selucus* possessing *Syria*, in the North; *Lysimachus*, *Persia* in the East; *Ptolemy*, *Egypt*, in the South; and *Cassander*, *Macedon* or *Greece*, in the West, are not matters of dispute. So far all commentators are agreed.

The two points at issue between Smith and Miller, are—

1. What is meant to be represented by the little horn, in verse 9th, which is said to arise out of one of the four former horns? Miller says, *Romanism*,—Smith, *Mohamedism*.

2. When did the 2300 days of verse 14th commence? and when were they to end? Miller says they commenced B. C. 457, and will end in 1843, when Christ will appear the second time, and deliver his people from all

their sorrows. Smith says, they began B. C. 481, and were to end 1819, in the destruction of Mohamedism.

To Mr. Smith's plan, of interpreting the little horn to mean, *Mohamedism*, I have two important objections.

Objection. 1. It is a gross violation of an important rule in interpreting prophetic symbols. The rule is, "Having once clearly fixed the meaning of a prophetic symbol and applied it to a particular case, never change its meaning, to accommodate another passage. If that passage cannot be explained without, let it go unexplained." (See *Faber on the Prophecies*) Mr. Smith acknowledges that the little horn in the 7th chapter means Popery. He should then, in accordance with the above rule, have interpreted it the same in the 8th chapter. But in the former he calls it *Popery*, and in the latter *Mohamedism*.

Objection. 2. It is not true that Mohamedism arose, as Mr. Smith asserts it did, out of one of the four horns of Alexander's empire. He says, "It arose in *Mecca*, in *Arabia*, the quarter of the South." True, it did arise in *Mecca* in *Arabia*. But Mr. Smith ought to know enough of history, to know that Arabia never constituted any part of the dominions either of Alexander the Great, or his successors.

It is presumed the following testimony will have as much weight as the assertion of Mr. Smith. It is from *Bishop Newton's 1. Diss. on the Prophecies*. "Provoked with their contempt, Alexander made vast preparations for their (the Arabs,) utter destruction; but death cut short his purposes. Antigonos, one of his captains and successors, provoked with their depredations, more than once, but to his repeated dishonor, attempted to subdue them." Scott, in his commentary on Genesis xvi. 12. asserts the same thing. Nor was Arabia ever conquered. Says Dr. A. Clark, "*Sesestris, Cyrus, Pompey, and Trajan* all endeavored to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of the truth of Divine Revelation." See commentary on Gen. 16: 12.

Mr. Smith's argument must therefore fall. For the prophecy expressly declares that the little horn should come out of one of the four former horns of Alexander's empire. But Mohamedism did not rise out of either of those four kingdoms, but out of *Arabia*.

Popery came out of Greece, one of the four Kingdom's of Alexander's empire. I will now show, (Mr. Smith's assertion to the contrary notwithstanding,) that Popery did arise out of one of the four horns of Alexander's empire, and at the very time when it was predicted it should.

The latter part of chapter 8th is devoted to an explanation by Gabriel, of the vision Daniel had just seen. After explaining what were in-

tended by the ram, goat, great horn, and four notable horns, he goes on to say, verse 23, "And in the latter time of their (the four horns) kingdom, when the transgressors is come to the full, a king of fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power," &c.

The fierce countenanced king, of verse 23d, is the same as the little horn of verse 9th. The time of his origin is, "The LATTER TIME of their (the four horns) kingdom."

Thirty years B. C. those four kingdoms had become swallowed up in the Roman empire. But at that time neither Popery nor Mohamedism, had arisen. Those four kingdoms all continued tributary to the Romans for some centuries. But A. D. 230, Constantine the Great removed the seat of government of the Roman empire from Rome to Constantinople; within the bounds of the old Macedonian empire. From that time Christianity was protected by law and the papal hierarchy began to exalt itself. After the death of Constantine, the Roman empire was divided among his three sons, *Constantius, Constantine the second, and Constans*. *Constantius*, possessed Greece, and fixed his residence at Constantinople. His brothers shared the rest of the empire between them. *Constantius* was called the Greek emperor, that kingdom having by this division become independent of the Roman government. In A. D. 353, the whole empire, also, came into the hands of *Constantius*, the Greek emperor; and the Roman empire in the west, had, in fact become a part of the Greek empire.

In A. D. 356, the Huns, and other barbarians from the north, began their conquest of the western empire, and between A. D. 356 and 483, they had conquered the whole western empire and set up ten distinct kingdoms, viz: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, and Angles, and the Lombards. The Greek empire remained independent; and at the same time, "the transgressors (or the barbarians in the west) had come to the full." In A. D. 493, those ten kingdoms began to fall. The Heruli, in Italy, were in that year subverted by the Ostrogoths. In A. D. 533-4, Justinian, the Greek emperor, conquered the kingdom of the Vandals, in Africa; and about the same time decreed the bishop of Rome head of all the churches. But Rome was at that time in the hands of the Ostrogoths, an Arian power, and the decree could not be carried into effect. In A. D. 536-7-8 Justinian, by his general, Belisarius, conquered the Ostrogoths and gained possession of Rome; and thus the way was opened for the Bishop of Rome to establish himself and exercise the authority vested in him. From that time commenced the reign of the popes. Accordingly, in 538, Virgilius, the then reigning Pope, passed an edict requiring the use of holy water for sprinkling those who entered

and departed from the churches. The same pontiff also introduced many other superstitious practices, by his own authority; power which had until then been exercised by councils.

The fall of Popery in 1798, just 1260 years from its establishment, proves beyond successful contradiction, that 538 is the true time for beginning that reign of 1260 years. Popery then did come out of Greece; that is, the clergy did not exercise any civil power until it was conferred on them by Greek emperors; and the bishop of Rome was finally constituted head of all the churches by a Greek emperor; and Rome itself, was conquered and the pope put in possession of it, by the same emperor.

And this took place, not in the first or former time of their kingdom, that is, before it was conquered by the Romans, B. C. Nor yet, in the last time of their kingdom, that is, after their independence from the Turks. But in the "*Later time*." After their deliverance from the Romans, and before their Turkish captivity.

Were it not, Mr. Editor, that some of your readers may think the space occupied by your humble correspondent might be better improved than by him, in establishing the Divine authenticity of the Holy Scriptures, by showing the fulfilment of Prophecy, he could go on, and show from authentic documents, that it was not by his own power, the pope became mighty, but by the power of others. It could also be proved that after his establishment by Justinian, in 538, he travelled, in person, from Rome to Constantinople, to arouse the decaying energies of the emperor and gain his assistance in expelling an invading army from his dominions. Also, for about two centuries, he was supported and protected by an Exarch, under the Greek emperor.

It could also be shown that his temporal power was given him by Pepin, king of France, in 755, when he conquered the Exarch of Ravenna, and bestowed it on the pope in perpetual sovereignty.

Evidence could likewise be produced, that Popery, (Mr. Smith's assertion to the contrary notwithstanding,) "waxed exceeding great, toward the south, toward the east, and toward the pleasant land." In the time of the crusades,

The second point at issue, between Smith and Miller, is in reference to the beginning and end of the 2300 days, of Daniel viii. 14. Miller affirms they were to commence B. C. 457, and end with the second coming of Christ, A. D. 1843. While Smith takes the ground that they commenced B. C. 481, and were to end A. D. 1819, with the fall of Mohamedism.

It has already been shown, that it is not Mohamedism, but Popery, which is the subject of this prophecy; of course Mr. Smith's argument is at an end. But for argument's sake I will admit that it *may be* Mohamedism, which is represented.

Mr. S. says, "The vision does not intimate when the 2300 days are to begin; that is left to the judgment of the expositor." That, to say the least, is certainly a very loose way of leaving a matter of so much importance that the Holy Ghost saw it necessary to reveal it at all. He certainly has not proceeded on this principle, in any other case of prophetic numbers. The time, times, and dividing of time, or half a time, of Dan. vii. 25, were to begin when ten kingdoms had been set up in the Roman empire, three of those kingdoms had fallen and the saints had been given into the hands of a little horn. The 1290 and 1335 days of Daniel xii. 11, 12, were to begin when the daily sacrifice was taken away, and the abomination which maketh desolate had been set up. The five prophetic months of Rev. ix. 10, were to begin when the powers (Mohamedan) there predicted, should be united under one leader; "*they had a king over them*." If in all other instances the time for beginning is designated by inspiration, it is very strange, if in this place "it is left alone to the judgment of the expositor."

But let us see what Mr. Smith's judgment decided. Why, that as Mohamedism was to arise out of one division (the southern) of the Macedonian empire, the time of the origin of that empire is the time for commencing the 2300 days. That empire, says Mr. S. originated B. C. 481. 2300 years from that time would bring us to A. D. 1819. At that time he confidently expected the prophecy would be fulfilled. He "waited, and the result confirmed (his) expectations."

What did he think was foretold in the prophecy? He informs us in the following paragraph. "But one fact shows his (Miller's) mistake in all this, viz: this number 2300 on which he rests his *whole fabric*, is found but once in Daniel, or in the whole Bible. And then it is given, not as connected with *Popery*, as he (Miller) assumes, but with *Mohamedism*, to tell when the latter shall cease." The close of Mohamedism was the event foretold in the text, and what Mr. S. expected in 1819. He waited until 1819, and the result confirmed his expectation!! What was the prophecy? "Unto 2300 days; then shall the *SANCTUARY* be cleansed." Was that prophecy fulfilled, I ask, in 1819? Let common sense answer. Call the sanctuary what you please, Judea in general, the Jewish people, the Christian church in general, or the Greek church. It is not true in any sense that the sanctuary was then, or is now, cleansed! But he expected Mohamedism to close! And was not disappointed. Twenty years have now passed since 1819, and the mist has not yet fallen from his eyes; and I suppose, he still believes Mohamedism closed in 1819!!! No! Mohamedism has not closed, nor will it, until the time of the harvest, at the end of the world, when the wheat and the tares will be separated,

and the beast, (Popery) and the false prophet, (Mohamedism) shall both be cast into the lake of fire.

I will now endeavor to show, that the time for commencing the 2300 days, is not left to the judgment of the expositor, but fixed by the unerring Spirit. And also, that they extend to the end of the world, or Second Coming of Christ.

I. That the time extends to the 2d coming of Christ, is evident, from the event which is to take place "*The Sanctuary shall be cleansed*." What is the sanctuary? 1. It signifies the tabernacle built by Moses in the wilderness. Heb. ix. 1, 2. "Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary."

1. It signifies the Christian Church. Heb. viii. 1, 2. "Now of the things we have spoken, this is the sum; we have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and the true tabernacle, which the Lord pitched and not man." This latter sanctuary, the Church, is not to be cleansed until the end of the world. Matth. xiii. 37, 42. We are there taught, that the righteous and the wicked are to grow, or live together, until the end of the world. Then the Son of Man will send forth his angels and sever the wicked from among the just. "Then shall the righteous shine forth as the sun, in the kingdom of their Father." Reader, weigh this point; and before you call it *nonsense*, find as strong reasons for so doing, as for calling it a sober fact.

2. That the 2300 days extend to the second coming of Christ, appears from the manner in which the little horn, which is shown to represent popery, is to be destroyed. Dan. viii. 25. "*He shall be broken without hand*." That is, he shall be broken not by human interference, or power, but by God himself, or in a supernatural manner.

In what manner is the papal system to come to its end, as described in other passages of Scripture? Dan. 7th chapter is a prophecy of the papal power, as has been proved in a former number. (See the Herald of Aug. 21.) The papal system as there predicted is to be destroyed at the time of the coming of the Son of man in the clouds of Heaven, to take possession of his universal and everlasting kingdom. The beast is then to be destroyed, and his body given to the burning flame. Paul, also, predicted the same system of abominations in 2: Thess. 2d chap. He taught his brethren, that the day of the Lord would not come until that man of sin be revealed, the son of perdition. If it be asked how we know the man of sin is the same power as Daniel's little horn, the answer is because the description is the same in both places; and they both have one end. (See the two accounts collated in Clark's Com. on 2 Thes. 2d Chap.) In Dan. he is destroyed when the Son of man comes in the clouds of heaven; and in Thess. he is to be consumed by the spirit of his (The Lord's) mouth, and destroyed by the brightness of his coming.

3. Once more. It is declared by Gabriel, Dan. viii. 17, "*At the time of the end shall be the vision*." The time of the end can be shown to extend from the fall of popery, by the French revolution in 1798, to the resurrection, when Daniel will stand in his lot. Gabriel again says, verse 12, "I will make thee know what shall



part of lesser Asia, all Syria and Palestine were wrested from the infidels by the papists, and the banner of the cross was erected on MOUNT ZION. In short, every trait in the character of the *little horn* may be traced in the Papal system. See cut.

be in the last end of the indignation; for at the time appointed (the 2300 days) the end shall be." The last end of the indignation, when the wicked shall be severed from among the just, shall be at the end of 2300. *The next point to be considered, is the time fixed by the spirit of God, for the beginning of the 2300 days.*

The vision seen by Daniel, as recorded in the former part of chap. 8th, is explained in the latter part of the chapter. That explanation included the meaning of the emblems; the time when the events should end, viz. "the time of the end;" and the way in which the little horn should ultimately come to his end, viz. "*He shall be broken without hand.*"

But after 11 this explanation, Daniel declared, "I was astonished at the vision, but none understood it." But what parts of the vision were not understood? 1. The meaning of a prophetic day; and 2. The time for commencing the 2300 days. All other parts of the vision had been explained, but to the nature and beginning of the time he had no clue.

To supply this deficiency Gabriel, was sent the second time. Chap ix, 21. "The man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

1. *The mission of Gabriel verse 22.* "O Daniel, I am NOW COME FORTH to give thee skill and understanding." This was the very thing which neither Daniel, nor any one else had in reference to the 2300 days. On this point, therefore, he needed instruction and understanding.

2. *The point to which Gabriel directed his attention, verse 23.* "I am come to show thee, for thou art greatly beloved; therefore understand the matter and consider the vision." What vision was Daniel directed to understand and consider? Evidently one with which both Daniel and Gabriel were familiar, for it is spoken of as a particular vision which deeply interested his mind. It seems to be the vision shown him at the time of Gabriel's first appearance to him, verse 21. "The man Gabriel whom I had seen in the vision at the beginning." That must mean, not his first vision, that is, the vision of four beasts in chap. vii. for there is nothing said of Gabriel's appearance in that vision; but in the vision of Chapter viii, Gabriel, for the first time, appeared to explain the vision; a vision, to which this revelation in the 9th chapter is a supplement, or key. The vision, then, which Gabriel had in part explained, but which Daniel did not fully understand, must be the one concerning which Gabriel again was sent to give him skill and understanding; and which Daniel was directed to understand and consider.

The nature and beginning of the 2300 days were the two points before left in darkness; and they were in this interview to be explained.

3. *The key to the nature and beginning of the time, verse 24.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and TO SEAL UP THE VISION AND PROPHECY, and to anoint the Most Holy.

The vision Daniel had seen as recorded in the 8th chapter, was, by this representation or prophecy, to be sealed up; that is, confirmed, or made sure.

The time fixed for the beginning of the 70 weeks, was (see verse 25) the time of "the going forth of the commandment to restore and

build Jerusalem." It was to end with the cutting off of the Messiah, the Prince.

The Jews had three kinds of weeks; 1. A week of seven days; the seventh being the sabbath, or day of rest; 2. A week of seven years, the seventh of which was a year of rest, called a jubilee; 3. A week consisting of seven jubilees, or forty nine years, and the fiftieth year was a great jubilee or year of release, when the servant was free from his master, and every tribe and every family came again in possession of their former estates. The second of these weeks was the one meant in this prophecy; a week of seven years. 7 times 70 = 490 years, just as many years as there were days in 70 literal weeks of 7 days each.

The decree for restoring Jerusalem was given in the seventh year of Artaxerxes, king of Persia's reign. (See Ezra, 7th chap.) That was B. C. 457 years. (See chronology in great Bible. Also Clark's Commentary.) Christ was 33 years of age when he was crucified, 33 added to 457 = 490 years from the going forth of that commandment to Christ's death. The former vision then was sealed up, or confirmed at the death of Christ: for it was there proved that as many years as there were days in seventy weeks, viz. 490, had elapsed between the commandment of Artaxerxes and the death of Christ. A prophetic day then signifies a year, and the 2300 days began B. C. 457. If we take 457 from 2300 it will leave 1843 years to be fulfilled, after the birth of Christ. In A. D. 1843, therefore, we may expect the sanctuary to be cleansed.

To begin the time at an earlier date than the commencement of the 70 weeks, is fatal to the truth of the prophecy. Thus, the shakers begin it at the time Daniel saw it, B. C. 553, and end it A. D. 1747, when, according to them, Christ made his second appearance on earth in the person of Ann Lee. But the sanctuary was not then cleansed. Mr. Smith says the time was to commence, B. C. 481, at the rise of the Macedonian empire, and end A. D. 1819. But the sanctuary is not yet cleansed.

There is no subsequent event from which to date the time, with any show of propriety, except the one fixed on in this article. But here, we have to say the least, strong evidence, that the Holy Ghost intended the time to commence at that period.

With regard to Mr. Smith, I have believed, and do still, that no man in New England is better acquainted with the subject and prepared to refute Miller's theory, if it can be done, than he. That he has so grossly failed, is not, I am persuaded, for want of ability to do justice to the subject, but to the obvious badness of his cause. For, as great a failure as he has made, it is by far the best attempt which has ever been made to overthrow the system.

CHRONOLOGY OF REVELATION.

BROTHER HINES, — Your offer to admit into the "Signs of the Times" a discussion of both sides of the question respecting the second coming of Christ, now agitating the public mind, is generous. I will avail myself of it to show what I deem incorrect in Brother Miller's theory in the chronology of the Apocalyptic trumpets. To aid in this, I shall employ diagrams, showing the order of the seals, trumpets, and vials, and the harmony of their chronological numbers. I might add, also, their analogy, symmetry, and proportion. Brother M. and myself most cordially meet on one great gospel principle, most unwelcome to the proud heart, and misapprehended by many a pious one, I mean "non-resistance," of which I "am not ashamed," nor of any as my brother Servant, embracing it. Such being

our mutual views, it will be expected that we conduct in courtesy and kindness a discussion on the coming of Him whose "kingdom is righteousness, peace, and joy in the Holy Ghost."

Let us not use carnal weapons. Nor will I complain of severity if my language and sentiments are fairly quoted.

Brother Miller's theory of the prophecies of Daniel and John appears to me to place great events out of their real time of taking place, and their proper locality. For instance, in his interpretation of the 11th chapter of Daniel, he applies much which belongs to Antiochus Epiphanes to the Roman power and the papacy, and much which applies to the Mohamedan delusion to the Catholic apostasy and to Bonaparte. But I will not go into that farther at present. I design, in this article, to speak principally of the sixth and seventh trumpets, and invite the candid attention of the reader to the diagram on the last page.

If I mistake not, Mr. Miller takes the wo of the fifth trumpet, 150 years, and adds it to the wo of the sixth trumpet, 391 years, thus making the whole period of the sixth trumpet 541 years, and so calculates its commencement as to end in August, 1840.

But suppose he leaves the 150 years, the wo of the fifth trumpet where it belongs, and reckons the whole sixth trumpet only the period of its wo, i.e. 391 years, I appeal to the understanding of the reader to judge as to the proportions of that system which makes the sixth trumpet at least 391 years, and the seventh, the more important one, only 3 1-2. The seventh, is always the crowning number, and the preceding 6 are only preparatory to the 7.

After giving to the table on the last page a most severe and close examination, I submit it to the unbiased judgment of the reader to decide the true chronology of the trumpets.

The extract below, from my Illustrations, gives my view in brief, of the whole time of the sixth trumpet.

DAVID CAMBELL.

THE SIXTH TRUMPET PERIOD.

From A. D. 1281 till "time times and an half" shall be no longer.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.



16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. Rev. ix.

The four angels were the four Sultanies of the Turks, before their organizing into one empire, the capitals of which were Bagdad, Damascus, Aleppo, and Iconium. These Sultanies were "bound" to their several localities, or territories, near the river Euphrates, for a long time, through the instrumentality of the crusades. But when these wars ceased, and Syria and Egypt were abandoned by the Christians at the latter end of the 13th century, then the four angels, or sultanies near the river Euphrates, "were loosed." Ortogrul, dying in the year 1288, was succeeded by his son, Othman, who in the year 1299, founded a new empire composed of the remains of the four Turkish sultanies, called to this day, the Ottoman empire. The Turks, like the Saracens, were all horsemen, and the number of their armies of cavalry was immense. The "hour, and a day, and a month, and a year," verse 15, reckoned as prophetic, would be 391 years and 15 days. The first conquest of the Turks over the Christians took place A. D. 1281, and the last success, by which they extended their dominions, was A. D. 1672, exactly 391 years. Bishop Newton remarks, "If more accurate and authentic histories of the Ottomans were brought to light, and we knew the very day wherein Cutahi was taken, as certainly as we know that wherein Cameniec, was taken, the like exactness might also be found in the fifteen days." Of the ending of the Ottoman Empire, and the Mohamedan power, we have no prophetic numbers given except in Daniel's vision of 2300 days. That has been sufficiently discussed in former sections. The wo of this trumpet then ceased, with the conquests of the Turks 1672, but the trumpet will sound till the angel comes down and swears that time, times and a half "shall be no longer."



17 And thus I saw horses in the vision, and them that sat on them having breast plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Here the armor of the Turks and mode of warfare was modified by more modern inventions. The Turks first introduce the use of fire-arms, and we read no more of the "breast plate of steel," but of fire, "and jacinth and brimstone," evidently alluding to the use of fire-arms. Those who have been in action testify, that the horses in battle raise their heads to a level with the fire-arms of their riders, when in the act of aiming at their enemies, and that the fire and smoke appear to issue from the mouths of the horses.

As fire-arms came into use, shields, and breast-plates, and other articles of ancient armor ceased to be worn by warriors. None can fail to notice this coincidence in the description of the Saracens, and the more modern Turkish horsemen. The Turks wear no armor but

"fire, and jacinth, and brimstone." The immense power of conquest with the Turkish armies, all agree, was found to be in the use of fire arms, and the immense cannon which they used in the siege of cities. "The fire, and smoke, and brimstone," which issued out of the "mouth" of them were found to "do hurt" in a manner hitherto unknown. And like the Saracens, they had "power to do hurt with their tails." The same scorpion sting of the Mohamedan faith followed the conquests of the Turks.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The Saracens were commissioned to torment the "third part of men," or the Grecian Empire, but not to kill or subdue it.—The Turks were commissioned to kill or subjugate this "third part of men." It was a political death to the men of the eastern, or Greek Church and Empire, to be so entirely subverted.

The rest of the men which were not killed, "repented not," &c. The Greek Church was not reformed by these terrible calamities, of her worship of images, and her spiritual fornication, and sorceries; nor did the Latin Church take warning from the fate of her sister's downfall.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, MAY 1, 1840.

Since our last Number was issued, we have received very good encouragement to continue the publication, so far as names are concerned; but we are sorry to say that many seem to forget, or neglect, one item in our terms, (and to us a very important one) that of paying in advance. The trifling sum of one dollar can hardly be felt by individual subscribers, but they will bear in mind that it makes a difference of *hundreds of dollars* with us, when so many are deficient. Those who wish us to continue to forward the paper to them, will please comply with the terms. DOW & JACKSON.

MR. MILLER'S VIEWS.

The following article, containing an abstract of Mr. Miller's views, has been prepared by him at the particular request of many of his friends. It will be published in Mr. Hayward's excellent work, on "Religious Creeds and Statistics."

MY DEAR BROTHER,—You have requested of me my views on religion and my peculiar sentiments wherein I may differ from the sect to which I belong, (regular Baptist.)

As it respects the obligation of rational beings to God their duty to obey, love and worship him, I agree with them. As it respects our duty to our fellow men, I believe we should agree in theory at least.

As it respects the character of man in his fallen state, I know not as we should disagree. I believe all men, coming to years of discretion,

do, and will disobey God, and this is in some measure owing to corrupted nature by the sin of our parent. I believe God will not condemn us for any pollution in our father, but the soul that sinneth shall die. All pollution of which we may be partakers from the sins of our ancestors, in which we could have no agency, will, and can be washed away in the blood and sacrifice of Jesus Christ, without our agency. But all sins committed by us as rational, intelligent agents, can only be cleansed by the blood of Jesus Christ, through repentance and faith of the agent. I believe in the salvation of all men who receive the grace of God by repentance and faith in the mediation of Jesus Christ. I believe in the condemnation of all men who reject the gospel and mediation of Christ, and thereby lose the efficacy of the blood and righteousness of our Redeemer, as proffered to us in the gospel. I believe in practical godliness as commanded us in the scriptures, which is our only rule of faith and practice, and they only will be entitled to heaven and future blessedness, who obey and keep the commandments of God as given us in the Bible, which is the word of God. I believe in God, the Father of our Lord Jesus Christ, who is a spirit, omnipresent, omniscient, having all power, creator, preserver, and self-existent. Being holy, just and beneficent, I believe in Jesus Christ, the son of God, having a body in fashion and form like man, divine in his nature, human in his person, godlike in his character and power. He is a savior for sinners, a priest to God, a mediator between God and man, and King in Zion. He will be all to his people, God with us forever. The spirit of the Most High is in him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth.

I believe the Bible is the revealed will of God to man, and all therein is necessary to be understood by Christians in the several ages and circumstances to which they may refer; for instance, what may be understood to-day might not have been necessary to have been understood 1000 years ago. For its object is to reveal things new and old, that the man of God may be thoroughly furnished and perfected in every good word and work, for the age in which he lives. I believe it is revealed in the best possible manner for all people in every age and under every circumstance to understand, and that it is to be understood as literal as it can be and make good sense, and that in every case where the language is figurative we must let the Bible explain its own figures. We are in no case allowed to speculate on the scriptures, and suppose things which are not clearly expressed; nor reject things which are plainly taught. I believe all of the prophecies are revealed for to try our faith, and to give us hope, without which we could have no reasonable hope. I believe, that the scriptures do reveal unto us in plain language, that Jesus Christ will appear again on this earth, that he will come in the glory of God, in the clouds of heaven with all his saints and angels, that he will raise the dead bodies of all his saints who have slept, change the bodies of all that are alive on the earth that are his, and both of these living and raised saints will be caught up to meet the Lord in the air. There the saints will be judged and presented to the Father without spot or wrinkle. Then the gospel kingdom will be given up to God the Father. Then will the Father give the

bride to the Son Jesus Christ, and when the marriage takes place, the church will become the "New Jerusalem," the "beloved city." And while this is performing in the air, the earth will be cleansed by fire, the elements will melt with fervent heat, the works of men will be destroyed, the bodies of the wicked will be burned to ashes, the devil and all evil spirits, with the souls and spirits of those who have rejected the gospel, will be banished from the earth, shut up in the pit or place prepared for the devil and his angels, and will not be permitted to visit the earth again until a 1000 years. This is the first resurrection and first judgment. Then Christ and his people will come down from the heavens, or middle air, and live with his saints on the new earth in a new heaven or dispensation forever, even forever and ever. This will be the restitution of the right owners to the earth.

Then will the promise of God to his Son be accomplished, "I will give him the heathen for his inheritance, and the utmost parts of the earth for his possession." Then "the whole earth shall be full of his glory." And then will the holy people take possession of their joint heirship with Christ; and his promise be verified, "the meek shall inherit the earth," and the kingdom of God will have come, and "his will be done in earth as in heaven." After a 1000 years shall have passed away, the saints will all be gathered and encamped in the beloved city. The sea, death and hell will give up their dead, they will rise up on the breadths of the earth out of the city, a great company like the sand of the sea shore. The devil will be let loose, to go out and deceive this wicked host. He will tell them of a battle against the saints, the beloved city; he will gather them in the battle around the camp of the saints. But there is no battle, the devil has deceived them. The saints will judge them, the justice of God will drive them from the earth into the lake of fire and brimstone, where they will be tormented day and night, forever and ever. "This is the second death." After the second resurrection, second judgment, the righteous will then possess the earth forever.

I understand the judgment day will be a thousand years long. The righteous are raised and judged in the commencement of that day, the wicked in the end of that day. I believe that the saints will be raised and judged about the year 1843. According to Moses' prophecy, Levit. 26, Ezek. 39, Daniel 2, 7, 8 to 12 chap. Hosea 5: 1-3, Rev. the whole book, many other prophets have spoken of these things. Time will soon tell if I am right, and soon he that is righteous will be righteous still,—and he that is filthy will be filthy still. I do most solemnly entreat mankind to make their peace with God, be ready for these things. "The end of all things is at hand." I do ask my brethren in the gospel ministry, to consider well what they say before they oppose these things. Say not in your hearts, "my Lord delayeth his coming." Let all do as they would wish they had if it does come, and none will say they have not done right if it does not come. I believe it will come; but if it should not come, then I will wait and look until it does come. Yet I must pray, "come, Lord Jesus, come quickly."

This is a synopsis of my views. I give it as a matter of faith. I know of no scripture to contradict any view given in the above sketch. Men's theories may oppose. The ancients believed in a temporal and personal reign of

Christ on earth. The moderns believe in a temporal spiritual reign for a millenium. Both views are wrong—both are too gross and carnal. I believe in a glorious immortal and personal reign of Jesus Christ with all his people on the purified earth forever. I believe the millenium is between the two resurrections, and two judgments. The righteous and the wicked, the just and the unjust. I hope all of the dear friends of Christ will lay by all prejudice and look at, and examine these three views by the only rule and standard, the Bible.

I remain, as ever, yours, WM. MILLER.

LOW HAMPTON, April 11, 1840.

LETTER FROM MR. MILLER—NO. IV. "MILLER MANIA."

The Rev. S. Cobb, of Waltham, Mass., recently gave a course of lectures to the Universalist society in that town, and has since published them in the "Christian Freeman," under the caption of the "Miller Mania." The following passing notice of them by Bro. Miller, will give the reader some idea of their merit.

BRO. HIMES,

I have received Cobb's lectures by your politeness. I think a few such lectures would do good among the followers of Universalism here. For they have been taught here that Christ will never come again to the earth, that his second coming was at Jerusalem. And Cobb has admitted that the "glorious appearing of the great God and our Savior Jesus Christ," is yet future. He has also admitted that Paul, in 1 Thes. iv. 16 means a coming that is yet future. Admitting these two passages to apply to the future coming of Christ, and it follows of course, that all Mr. Miller claims may be true, say they; for the passages of like import and expression must have a like meaning. 1st. Take Titus ii. 13. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Then the text in Hebrews ix. 28, must have a similar meaning and the same fulfillment. "As Christ was once offered to bear the sins of many; and unto them that look for him, (looking for, says Paul to Titus) will he appear, (glorious appearing,) the second time (First time was when he was offered. Second time will be when he comes, to bless the people and consummate their hopes,) without sin unto salvation." Where then can his coming to Jerusalem be placed? It cannot be his first, for that was before. It cannot be his second, for that is the one we are looking for, and yet in the future. Can Mr. C. get in between one and two? Try again, my dear Sir, it is a narrow squeeze, try again, you can wrest the Scripture, a desperate cause needs a desperate effort. Again, let Mr. C. compare 1 John iii. 28. "And now little children abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming." Was this wrote before Jerusalem was destroyed? Be careful, Mr. Cobb, you may yet prove that John was dead before Jerusalem was destroyed, and if so, your theory all goes to the wind. If then, this text from John's epistle was wrote twenty years after Jerusalem was destroyed, then his appearing must be in the future. And why this caution? "Little children abide in him &c." How is this, who can be ashamed before him at his coming, if all will be happy and holy? This text does favor my views, surely. "Some to shame and everlasting contempt." Mr Cobb admits that 1 Thess. iv. 16, "For the Lord him-

self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." is a future coming of Christ. This is admitting the whole ground, for the following verses to the 4th verse of chapter v. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," must mean the same coming. And three things is plain and obvious, 1. The duty of brethren to comfort one another with talking and preaching this doctrine of Christ's coming, which Mr. Cobb opposes. 2. That the brethren have no need that he write of the times and seasons, for they very well knew, yes, they perfectly knew, that the day of the Lord would come as a thief in the night, to some, and they would be destroyed, and should not escape. I ask, how did they know this thing? I answer, by Christ's words. Matt. xxiv. 38-44 "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Mark xiii. 32-37 "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you; I say unto all, Watch." Luke xii. 35-40 "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye, therefore, ready also; for the Son of man cometh at an hour when ye think not." By these

texts they knew it perfectly. And this proves beyond a reasonable doubt that Christ, in Matt. had reference to a yet future coming, according to Mr. Cobb's own admission. 3. That those who say "Peace and safety," are the ones that will be destroyed. And "when they shall say it," the time is at hand when they shall be destroyed, and that suddenly.

Here we have a strong evidence that the coming of the Lord, according to Mr. Cobb's own concession, is near at hand, see "Christian Freeman," Vol. 1. No. 43, 1 p. 2d col. "And the accomplishment of the great and glorious purpose of God, in the resurrection of all men from the dead, is also in a few instances called the coming of Christ; as in 1 Thess. 4: 16 'For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead shall rise in Christ first.' And who, I enquire, will they rise in next? The Bible says, 'And the dead in Christ shall rise first.' But Mr. Cobb can transpose and say, 'And the dead shall rise in Christ first.' This wresting of Scripture to suit our own creed, would make even the notorious Whittmore blush; but this is proving 2 Peter iii. 16. 'As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction,' to be fulfilled, and completes Paul's sign, 'For when they shall say, peace and safety, then (at that time) sudden destruction cometh upon them, us travail upon a woman with child, (surely the Universalists are in great trouble) and they shall not escape.' This 'great and glorious purpose of God,' is what I am trying to prove. Mr. C. why in so much trouble then? Do you not like to have the 'glorious purpose' of God done? Why so much perplexity and distress? The 'glorious purpose of God' will be done.

That is what I am afraid of, said the guilty man. 'you are safe, and you can have no fear, why are you all in such a bluster from the "cosmopolite" down to the veriest blackguard, T. Whittmore.'

Again, In the introduction of his first lecture, Mr. Cobb has tried to make out that I am governed by some corrupt motive, such as, *vain-glory, marvellous to deceive, mammon, fanatical, &c.* This shows the true character of the man. No man can have an honest motive in writing or giving his views of Scripture. Why not? Because he judges out of his own heart, and from his own conduct. And as he does not pretend to know me personally, of course his judgment must proceed from his knowledge of his own motives, James iv. 12; and as such a course was not called for to put down an error, so easily disposed of, as he says; it cannot but satisfy every thinking mind that he had grappled with arguments, too powerful for him to encounter, without the aid of misrepresentation and lying, to prejudice his hearers, and blind their better judgment. This mode of beginning a religious discourse is calculated to destroy all confidence in the man, as a Christian or an honest opponent. Again, His main argument is that all judgment was fulfilled at Jerusalem. And this *hobby-horse or mule* hatched up between our D. D's standard authors on the one part, and Universalists, or modern Deists, or scoffers, on the other part, have produced a mule, which will be the means of carrying thousands of the unthinking part of the world to endless ruin.

All that Mr. C. does is to bring one of these D. D's to prove his point, no matter what the Bible may say, one of these will put down all the Bible in the world. They feed on all rotten carcasses, and will find themselves in the end where John has placed them. Rev. xxii. 18, 19, and 15 verses. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This hobby of the Universalists has been confuted a thousand times: yet they will harp on a broken string their discordant notes, to lull mortals to sleep, and to prevent the lost children of men from hearing the midnight cry, and preparing for judgment. I will confute them once more. Acts. xvii. 30-32 "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead: And when they heard of the resurrection of the dead some mocked; and others said, We will hear thee again of this matter." This judgment day is at the resurrection, evidently, and this day is appointed, and I am showing the appointed time, Amos iii. 7 "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and I have plainly shown that he has so done it, Phelps, Cambell, Skinner and Whittmore to the contrary notwithstanding.

Bro. MILLER writes, (April 16,) that he was then giving a course of lectures in Low Hampton, where he resides. He says that "the scoffers and Universalists are in trouble, and begin to complain that the people are neglecting their families" &c. On the 21st, he says, "We are enjoying a good time in this place. Last Sabbath 7 were baptized, three of them were my children. Some of the Universalists have forbid their wives and children attending the meetings. But God is at work. Souls are being convicted and converted. Bless His holy name. My next course will be given in Bro. Francis's church (Orthodox) in Benson, Vt. I shall give a course in Bro. Walter's church, corner of Broom and Norfolk Sts. in the city of New York, commencing about the 12th of May."

THE DIAGRAM of the Seals, Trumpets, and Vials, on the last page, by Bro. Cambell, will be reviewed in a future number by Bro. Miller.

We should esteem it a favor to have an exchange with those Editors to whom this No. is sent.

BOSTON. The good work continues to progress in Boston in most of the societies; also in many of the Societies of the neighboring towns.

PORTLAND. The work of God continues to progress powerfully in that city still. Bro. Fleming Baptized 45 last Sunday.

The discussion between Mr. Jones and Litch, on the second coming of Christ, will commence in No. 4.

We hope the friends of the Cause will make all suitable efforts to extend the circulation of the "Signs of the Times." With a little effort on the part of all the friends, it can be fully sustained.

We are obliged to omit many valuable communications, for want of room. They shall appear in our next.

Our subscribers will remember that Post-Masters have the right, and will enclose their subscriptions to us without expense, if they request it. PUBLISHERS.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

SIXTH VIAL.

Rev. xvi. 12-16. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together in a place, called in the Hebrew tongue Armageddon.

The late accounts from Europe and Asia, relating to the unprecedented preparations for war, and particularly the dissensions among the principal nations of Europe, we think very clearly show that the "spirits of devils" has actually gone forth to the kings of the earth to gather them to battle? France is engaged in an expensive war in Africa. England is, or will be very soon at war with China. The Boundary question has assumed so serious an aspect that both England and the U. S. are making formidable preparations for defence. Besides this, the greatest preparations are being made by the Ottoman Porte, and her allies, for the defence of this Empire, against the attacks of the Pacha of Egypt. France has already declared in favor of Egypt; while Russia, England, Prussia and Austria, though *divided among themselves*, have guaranteed the support of the Porte. The last advices from the East state that the advance of Ibrahim Pacha upon Constantinople has become exceedingly probable. Immense masses of Russian troops had been concentrated in the neighborhood of Odessa, and Russian emissaries were at work in Antolia preparing the inhabitants for a general rising for the protection of the Ottoman Empire.

The strong probability is, that within the present year, the great battle will commence between those nations. If it does, Constantinople will be the bone of contention, and the principal

seat of this war. This will no doubt be the battle of "Armageddon."

The following article is from the editor of a New York paper, called the "Brother Jonathan." He views the condition of the nations as a politician; yet he argues in many points with those who declare similar things from the word of God. Why this agreement? Do politicians discern the "Signs of the Times." Ed.

A GLIMPSE AT THE NATIONS.

Among the prospective effects of the English war with China, which may now be considered, we suppose, as a settled thing, will be the throwing upon the English market, the cotton raised in India, which has hitherto found a sale or exchange in Canton. That such a train of events will work disastrously at first upon our cotton growers, is not to be denied. There is another matter which will throw the balance of trade still farther against us. The Chinese will undoubtedly make their refusal to admit the "Foreign Barbarians" extend to all nations; and cut off from the Chinese tea, we shall help England consume the Assam. It has recently been discovered that certain districts in India, yield spontaneously, an article of tea quite equal to many Chinese varieties, and when this "Assam tea" becomes attended to as an article of cultivation and commerce, it is not assuming too much to suppose that it may be so produced as to fill up, in a great measure, the gap created by the loss of the Chinese trade in this article.

It may be urged that China will not shut out Americans from the trade. Perhaps China may not—but John Bull will not carry on the war in such a way as to shut out himself from the trade, and admit all the rest of the world. Trade with China, if carried on, must be conducted in violation of the English blockade, and not improbably at the expense of a war with England.

We have no commercial intercourse with Buenos Ayres, while the French blockade is kept up; we should have none with China, in the event of a war between that country and England. It may again be said that an overland intercourse with Russia would enable the Chinese to make the ports of that country the outlet for their great staple. Here again a difficulty presents itself. Jealousy of Russia has already induced one of the most gigantic military movements of the age, in the first English advance upon the Afghanistan principalities. Russia has retaliated by an attack upon Khiva; and England has answered by a march upon Khelat. In the great game of chess which the two powers are playing in Asia, the Indian princes are used as the men, and their kingdoms as the pawns. It is not to be supposed that the British will let Russia move the Celestial Emperor against them, without cheek-mating him too.

Come farther west, and the unsettled Turco-Egyptian matter is a very pretty quarrel as it stands, without the aid of the Chinese difficulty. Four jealous powers are ostensibly allied, and covertly playing a game of diplomacy against each other. England and France—a strange coalition when we remember their past history—are more nearly placed in the position of alliance than any other two nations. Both are jealous of the autocrat of the Russians, and both disposed to check his progress to universal empire. Yet even France and England appear to have some points and opportunity for jealousy

which might at any other time ripen into a quarrel; though the present disposition of both countries is for peace with each other. If, as is stated confidently in the New Orleans papers, England is negotiating with Mexico for California, it can hardly gratify the French, whose own colonial speculations have been none of the most promising.

On the whole, the peace which, with the exception of the extinction of the poor Poles as a nation, and the civil war in Spain, has so long reigned in Europe, bids fair now to be hurried to a conclusion by the murder of a Chinese boatman, by a drunken English sailor. Such was in fact the proximate cause of the recent engagement in China, by which 900 of the celestials are stated in the English papers to have perished.—The opium difficulty began the trouble, it is true; but the refusal of Elliott to do what would have been an act of arbitrary cruelty and injustice, produced the catastrophe. The Chinese demand a man for the man killed; the English are unable to identify the murderer, and hence the seizure of the crews of the British vessels which went up to Whampoa, in spite of Elliott's directions to the contrary.

After a careful review of the state of things in the old world, it hardly requires the gift of second sight to see in them the indications of a general breaking up of the peaceful relations which now subsist between the nations. In any event, it is the policy of our Government to stand aloof from the quarrel. It is the advantage of our geographical position that we shall not be necessarily drawn in; though indeed, the discontented in Canada may make the occasion one to throw off the dependence upon the mother country. The time is pregnant of great events; and whatever ability the English court and camp contain, will, we think, have abundant opportunity to become developed during the reign of Queen Victoria. Future historians may refer to it with the pride with which they now quote that of Queen Bess; or in the failure of good counsel, it may be the era of the decline of the British empire from its meridian splendor.

Could the American patriot bring himself to mere selfish considerations, he would regard a general war in Europe, as among the most propitious events which could occur for this country. Its resources would be developed, both to supply its own wants, in the lack of foreign commodities, and to furnish necessities to other nations, whose usual resources would be thus intermitted. But the time is passed when human life and happiness were counted to weigh nothing against selfish considerations. War would impede the march of improvement over the world at least a century, while its benefits to the great mass would be uncertain and precarious. Let, however, the event be as it may, the indications are certainly such as make it probable that the divisions of countries on the map of the old world, will this day five years be obsolete.

LATEST NEWS FROM EUROPE.

A letter from Constantinople, in the London Morning Herald, states that the Shah of Persia had declared war against Turkey, and was actually on his march with a large army in the direction of Bagdad. It was suspected in Constantinople that Mehemet Ali had stimulated and bribed the Shah to this movement.

There is every reason to believe that there will be a Congress of European monarchs, the ensuing summer, to decide upon the affairs of the East. This will be an important proceeding, and may derange the plans of Egypt and France, and also Russia and Persia.

Refuge of Scoffers.

"There shall come in the last days, scoffers."

The following extracts are from the *Trumpet*, which is the oracle of the mass of the Universalists in N. England. They speak for themselves. We give them to our readers as evidence of the fulfilment of the Scriptures relating to "scoffers" in the last time. Ed.

"END OF THE WORLD IN 1843." The distant readers of the 'Trumpet' will hardly be able to understand, why we should pay the slightest attention to so wild a vagary, as that which is proclaimed by a certain William Miller, viz. that the world is to be burned in the year 1843. They will think that the editor is meddling with small business, to speak on a subject that is so clearly a deception, or to use a yankeism, a humbug. Nevertheless, we must inform those who are at a distance, that this imposition prevails to some extent in this vicinity. William Miller is a weak-minded, vain and self-confident old man, who has learned some passages of Scripture by heart; but who, in our judgment, either dishonestly perverts the sacred writings, or is almost totally ignorant of their true sense.—He is, of himself, of small consideration; his name never would have appeared in our columns either for any merit, or demerit, that he has of himself, were it not that certain Societies and clergymen in different parts of New England have seen fit to make a tool of the old man, for the purpose of getting up excitements, and gaining converts for their churches. * * *

Miller has been in the vicinity of Boston, some two or three months. He is constantly giving lectures, on his theory, which are attended by immense crowds.—The Meeting-Houses in the city are generally closed against him, except the two chapels occupied by the sect calling themselves Christ-ians.* Joshua Himes, the pastor, we believe, of one of these Societies, goes the whole figure for Miller. In for a penny, in for a pound, is Joshua's motto, and so he goes for the whole. He will be as vexed in 1843, if the world is not destroyed, as Jonah was when God refused to destroy Ninevah.—Joshua is very much in need of converts; and he is in hopes to get a good batch out of Miller's oven. We are afraid some of them will not be more than half-baked. P. R. Russell, of Lynn, has also gone into the work, in earnest. He is a full convert to Miller's theory. Doubtless he is very sincere. We wonder how many converts he will get? He has been anxious for sometime to raise a revival, to get money enough if possible to pay for the new meeting-house, and to finish it. * * *

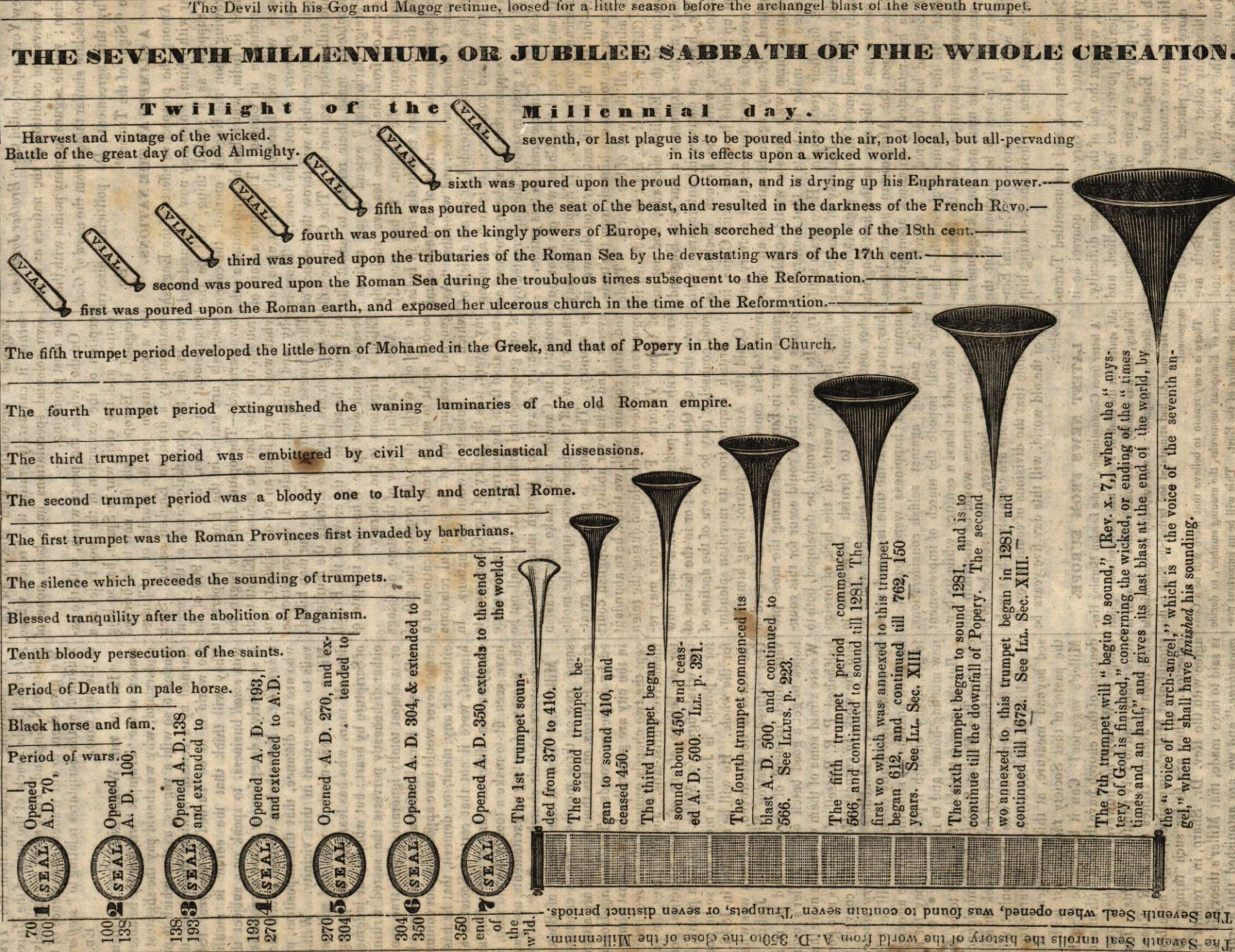
But the most astonishing fact is yet to be disclosed.—The Baptist Society in Cambridgeport had their house open every day last week for Miller, and their clergyman was in the pulpit with him, taking part in the services. We are surprised beyond measure, at this movement. Has the pastor of that Society the slightest faith in Miller's vagaries? Can it be possible that the deacons of that church have the least faith in such things? We will not however press these questions; they lead to very painful thoughts. That such men as Joshua Himes and P. R. Russell should abet Miller's imposition, might have been expected. They are fit for such things. We agree with the Rev. Dr. Sharp, in a remark he is said to have made, that Miller's theory is "all moonshine;" and we are astonished that a truly respectable Society should give the least countenance to such deception.

* A nickname by the Editor of *Trumpet*.

May 1, 1840.

DIAGRAM OF THE APOCALYPTICAL SEALS, TRUMPETS, AND VIALS.

A.D. 70 to 100 100 138 193 270 304 350 566 To the end of the world.



SIGNS OF THE TIMES,

RELATING TO The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, MAY 15, 1840.

NO. 4.

THE SIGNS OF THE TIMES

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Back numbers can be sent to those who subscribe soon.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, MAY 15, 1840.

MR. MILLER'S LETTERS. NO. 5.

THE BIBLE ITS OWN INTERPRETER.

"Comparing spiritual things with spiritual."

The following letter was written by Mr. Miller to some friends at Watertown, who have kindly furnished us a copy for publication. We very cheerfully insert it, with the hope that it may do much good. The question may arise, from the following rules of interpretation, whether the common people have the *right* to interpret the Bible for themselves. It is well known that this *right* is *not* acknowledged by the Catholic church. Some Protestant churches grant the right to *read*, but do not acknowledge the right of the people to *interpret* it for themselves. Search or not search, read or not read, **THE SENSE IS FIXED**,—it is at the peril of their preferment to **VARY**. Let those who would read and understand the word of God for themselves, count the cost. We would cite all such for their encouragement to one command, John v. 39. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And one example, Acts' xvii. 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so." "Let him that readeth understand." Ed.

Watertown, April 20th, 1840.

DEAR BROTHER HIMES,—We received a long letter from father Miller last week, a part of which he requested us to send to you. The whole was very good, but the subjoined is all that was very personal.

"I agreed to furnish you with my rules by which to read and understand the Bible.

1. Every word must have its proper bearing on the subject presented in the Bible. *Proof.*

MATT. v. 8. Blessed are the pure in heart for they shall see God.

2. All scripture is necessary, and may be understood by a diligent application and study.

2 Tim. iii. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17. That the man of God may be perfect, thoroughly furnished unto all good works.

3. Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering.

Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

Matt. x. 26. Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.

1 Cor. ii. 10. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

Phil. iii. 15. Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal to you your secrets.

Isa. xli. 11. Thus saith the Lord, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.

Matt. xxi. 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

John. xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

xv. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

James. i. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind, and tossed.

1 John. v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

Isa. xxviii. 7.—29.

Also, xxxv. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

Prov. xix. 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

Luke. xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

Rom. xvi. 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.)

James. v. 19. Brethren, if any of you do err from the truth, and one convert him;

2. Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation:

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, gives me his wisdom, then his *guessing*, *desire*, *creed* or *wisdom* is my rule, not the Bible.

Ps. xix. 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;

9. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

11. Moreover by them is thy servant warned; and in keeping of them there is great reward.

cxix. 97. O how love I thy law! it is my meditation all the day.

98. Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.

99. I have more understanding than all my teachers: for thy testimonies are my meditation.

thy precepts.

101. I have refrained my feet from every evil way, that I might keep thy word.

102. I have not departed from thy judgments: for thou hast taught me.

103. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104. Through thy precepts I get understanding: therefore I hate every false way.

105. Thy word is a lamp unto my feet, and a light unto my path.

Matt. xxiii. 8. But he not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

1 Cor. ii. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Eze. xxxiv. 18. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet.

19. And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Luke. xi. 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the LORD of hosts.

8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

6. God has revealed things to come by visions, in figures and parables, and in this way the same things are often-time revealed again and again,

by different visions, or in different figures, and parables. If you wish to understand them you must combine them all in one.

Psalms. lxxxix. 19. Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

Hos. xii. 10. I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Hab. ii. 2. And the Lord answered me, and said, Write the vision and make it plain upon tables, that he may run that readeth it.

Acts. ii. 17. And it shall come to pass in the last days, (saith God,) I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams.

1 Cor. x. 6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Heb. ix. 9. Which was a figure for the time then present: in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Psalms. lxxviii. 2. I will open my mouth in a parable; I will utter dark sayings of old;

Matt. xiii. 13. Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not; neither do they understand.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Gen. xli 1-32.

Dan. ii. vii. and viii.

Acts. x. 9.—16.

7. Visions are always mentioned as such.

2 Cor. xii. 1. It is not expedient for me, doubtless to glory; I will come to visions and revelations of the Lord.

8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events, such as *mountains* meaning *governments*, *beasts* meaning *kingdoms*.

Dan. ii. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Also. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

17. These great beasts, which are four, are four kings, which shall arise out of the earth.

Waters meaning people.

Rev. xvii. 1. And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me Come hither; I will shew unto thee judgment of the great whore that sitteth upon many waters:

15. and he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Lamp meaning Word of God.

Ps. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

Day meaning year.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. See explanation of the ten virgins, Miller's Lectures, No. xvi.

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite as in

Eccle. vii. 14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

2. Definite, a day for a year, as in

Eze. iv. 6. And when thou hast accomplished them lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee the each day for a year.

3. Day for a thousand years.

2. Pet. iii. 8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Rev. xii. 1, 2. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she, being with child, cried travailling in birth, and pained to be delivered.

Also. xvii. 3.—7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense, you need look no further, if not, look again.

13. To know whether we have the true historical event, for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

Ps. xxii. 5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Isa. xlv. 17. But Israel shall be ashamed not confounded, world without end.

18. For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.

19. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: the Lord speak righteousness, I declare things that are right.

1. Pet. ii. 6. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

Rev. xvii. 17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Acts, iii, 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lays lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of

the most simple, plain and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that heart or soul could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and the value of the soul to realize. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the king of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value, yet how many perishing souls treat it with neglect, or what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my brother and sister, make it your chief study. Try it well, and you will find it all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

* * * * *

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity, and mind. If these were good, I would make them study bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves.

THE GREAT QUESTION EVADED.

The Monthly Miscellany for May contains an article headed "*Predictions of the End of the World*" signed F. P. and was no doubt written by FRANCIS PARKMAN, D. D. of this city. The article is well written, and gives a partial account of the *false prophets* that have arisen at different times since the ascension of Christ. The object of the writer seems to be, to associate Mr. MILLER, (although his name is not mentioned) with the *Fanatics* of past ages. To meet Mr. Miller's arguments, and overthrow them, and present a better system, is a task that the Doctors of this age have carefully avoided, it being an easier task and more congenial with their feelings to sneer at Mr. M. and his book, and class him with the fanatical or insane.

We give to our readers the Doctor's closing paragraph, in which he admits all we contend for; that *whoever reads the ancient prophecies may understand them*. Let him carry out the principle, and he will be saved from the necessity of contradicting himself, by assuring us that we *know nothing of what remains* of the prophecies, to be fulfilled *after all*; It being for the "glory of God to conceal a matter"! If "*much remains*" to be fulfilled, then we ask how much?

If he will tell us how much, and *what*, we shall be very glad to give the information to our readers. If he does not know how much remains to be completed, how does he know that any thing remains.

"That much remains to be done before ancient prophecy is completed, whoever reads may understand. That the world will continue and generations succeed after we have left it, we may be assured. How long, or how many, this shall be, is with the secret things that belong to God, "whose glory it is to conceal a matter," and whose wisdom and kindness are displayed alike in what he has revealed and in what he has hidden. Only "the things that are revealed belong to us and to our children,"—*that we may do them.*"

THE RETURN OF THE JEWS.

The idea of the literal return of the Jews to the land of Palestine has, of late, been seriously questioned by several writers; among whom is the Rev. Wm. Scott, (a Wesleyan Methodist) of the Canada Conference. He has published a long and able article on this subject in the *Methodist Magazine* of Oct. 1839, and continued in the April No. 1840. He sums up the matter as follows:

"The sum of what has been said on the prophecies relating to the literal gathering of the Jews, is as follows:—An opinion very generally prevails, that the descendants of Abraham shall, from the various nations in which they now dwell, return to Palestine, commonly called their own land. But, on examination, it is found—

First, That all the predictions respecting the return of the Jews to their own land were delivered before the Assyrian and Babylonian captivities, and refer to those events.

Secondly, That the return of a vast body of the Israelites to Judea, after the proclamation of Cyrus, was the fulfilment of those prophecies, as far as they can be understood literally; and this was the understanding of the prophets who flourished during that temporal restoration.

Thirdly, That those parts of the prophecies relating to the restoration of Israel which have been explained literally, but which it is asserted could not have been fulfilled in the return of the Jews from the land of the north, will be graciously accomplished when "they shall look upon him whom they have pierced," and seek an evangelical Canaan—a "glorious rest," in and through his atoning blood.

Fourthly, That, beyond all contradiction, no single prophecy respecting a return to their own land was delivered to the Jews subsequent to the events of which we have spoken—namely, their restoration under Cyrus.

The conclusion, therefore is, that the literal return of the Jews to their own land, or Judea, as a national event, is past and not future; and every assumption to the contrary is based upon a false interpretation of prophecy, and will not be realized."

We shall give further extracts from this important article at a future time.

A MODERN PENTECOST.

It was recently stated in the *Lutheran Observer*, that there have been admitted to the various Churches in Baltimore within a few months, about 3000 Souls.

The discussion between Brs. Litch and Jones, is necessarily put over to the next No.

Mr. Miller is now delivering a course of Lectures in Rev. Mr. Walter's church, corner of Broom and Norfolk Sts. city of New York.

If any subscriber does not receive his paper regularly, we hope he will inform us, that we may endeavor to find out the reason. We would recommend to subscribers out of the city to have their papers sent by mail. The additional expense is a mere trifle, and they would then receive every one. D. & J.

ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

For the Signs of the Times.

REMARKS ON THE 12TH CHAPTER OF DANIEL.

Mr. Editor:—I perceive by your last No. that Bro. Litch, like Bro. Miller, confounds the true vision of Daniel, and consequently blend the little horn of the third beast with the little horn of the fourth beast. I hope in some future number of the Signs of the Times to be able to show them their error. In this article, I wish merely to make a few remarks upon the 12th chapter of Daniel, which is the winding up of his evening vision.

In the 11th chapter we have the close of the morning vision of Daniel, in the destruction of the little horn of the goat, or the eastern Anti-Christ, and the consequent return of the Jews, to commence the cleansing of the sanctuary; but in ch. xii. the predicted close of all earthly affairs. In the several chapters which predicts the events of the morning vision, Daniel nowhere alludes to the millennial reign of Christ, or the scenes of the judgment or general resurrection. These are all brought to view in the ii, vii, and xii chapters which belong to the evening vision. It is abundantly evident that the prophecies of Daniel are arranged under two great divisions, the first embracing the four great empires, covering the whole time of 2520 years, the other embracing the two middle empires, in their several stages and modifications, existing 2300 years. The first includes the whole period of the Jew's dispersion, the other embraces only the period from the cleansing of the second temple, to the first preparation for the cleansing of the millennial sanctuary.

There is no intimation, therefore, given by Daniel, that the fulness of the Gentiles will come in at the end of the 2300 years, but at the end of the three times and a half and the destruction of the papal horn of the fourth beast and empire. He clearly predicts that event, as may be, in the 2d and 7th chapters, and all particulars in the 12th.

Chap. xii. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

This time of trouble will be general, both to Jews and Christians, and will probably continue, more or less, from the destruction of the eastern Anti-Christ, to the slaying of the witnesses, and

the downfall of the papal Anti-Christ. We are every where taught in the prophecies, that unparalleled troubles await the wicked world just before the millennial reign of the saints, and also at the close of the millenium, just before the general resurrection and judgment day, wicked men and devils will have a short time to manifest their opposition to Christ. These two periods of trouble to the saints and terror to the wicked are in this verse viewed at a single glance, together with the resurrection and judgment of the righteous and the wicked.

Michael signifies "who is like God?" And this name, with the title of the "great Prince who stands for the children of thy people," clearly points out Christ, who is the judge of quick and dead.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

The meaning of these passages is so perfectly obvious, as to require no comment. The general resurrection ends the series of events predicted from the time of Daniel to the close of the millennial reign of the church on earth.

After the termination of the fourth kingdom, as Daniel tells us, in chap. vii: 18, the "saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." This was not done at the termination of the third beast with Mohamedism, but will be done immediately after the destruction of the fourth. Also chap. ii: 44, when the first outline of this vision was closed, at the destruction of the image, it is said, "And in the days of these kings, shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever."

The nature, therefore, of this millennial kingdom of Christ, will be everlasting, and not "given to other people"—it will not change hands like the four great empires just described, but being established over all the inhabitants, (as the "mountain is to fill the whole earth,") it will embrace the general resurrection and judgment, and stand forever after the earth is renovated by fire. The resurrection of those who are not the subjects of this kingdom, will be only to "shame and everlasting contempt," while the eternal felicity of those who have "turned many to righteousness" is denoted by the most beautiful figure,—"*They shall shine as the brightness of the firmament, and as the stars forever and ever.*"

Two recent works on the subject of prophecy, productions of the Boston Press, are matters of some curiosity. The first is entitled "Miller Overthrown, or the False prophecies confounded," written by one who styles himself A COSMOPOLITE, a Roman Catholic in sentiment. The other is entitled "Miller's Theory Utterly Exploded," written by Otis A. SKINNER, a Universalist preacher. The first holds that all the prophecies of Daniel were fulfilled in Antiochus Epiphanes, the other that all the prophecies of both the Old and New Testament were completely fulfilled at the destruction of Jerusalem. After they have "overthrown" and "exploded" Mr. Miller and his theory, they will have nothing to do but to "explode" one another. Some instruction can be derived, even from such works as these.

The "time of trouble." (1, verse) by the last named writer, is considered as entirely fulfilled upon the Jews at the destruction of Jerusalem. Christ said to his disciples in reference to that event—When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.—Matt. xxiv: 15, 16, 21.

This is strong language certainly, and is quoted from Daniel almost verbatim. But it presents no difficulty to the liberal minded reader, who is familiar with the prophetic scriptures. We are only to keep in mind the fact so often alluded to in these illustrations, that prophecy receives a fulfillment in the type as well as a consummation in the anti-type. To understand the force of the language of Christ in reference to Jerusalem, the reader must turn to the account of the destruction of that city, by Josephus.

In my next, with your leave, Mr. Editor, I shall speak of the "seven times" captivity of the Jews.

DAVID CAMPBELL.

OBJECTIONS.

"How can ye believe that receive honor one of another."

For the Signs of the Times.

THE JUDGMENT IN 1843.

REPLY TO REV. J. D. BRIDGE.

MR. EDITOR.—Please insert in the Signs of the Times, the following article from Zion's Herald of March 25, together with the appended remarks.

THE JUDGMENT DAY IN 1843.

MR. EDITOR.—I am not in the least disposed to open a controversy with any one on this subject, but merely to express a few of my thoughts on the dangerous tendency of Mr. Miller's and Bro. Litch's theory respecting the "Second Coming of Christ," and concisely show what I deem its incompatibility with the economy of Divine revelation, and the word of God as recorded in the Bible. As others have said in the Herald, I believe, so I say. It appears to me that the theory that Christ will come the second time in 1843, that the resurrection of the saints and the judgment will then take place, tends ultimately to the darkest and most destructive infidelity.

I. Br. Litch and Mr. Miller both are very sanguine and confident in the assertion and propagation of their novel and peculiar views on this momentous subject. How it is with Mr. Miller I cannot say; but Br. L. does not seem so much as to entertain a doubt respecting the truth of his doctrine, or hardly to suppose it possible that the events of 1843 may annihilate the fair fabric of prophetic exposition, which, with so much research and labor, he has been rearing. Such, I believe, will be the fact—yet these well-meaning and Christian brethren as firmly believe the contrary; they believe, no doubt, that their's is the true exposition of prophecy. But supposing they live till 1843 and see that year pass away without any resurrection of the saints, or any appearance of the "great white throne," in the clouds of heaven—what will be the effect produced on their own minds? Certainly they must be very humble, teachable, implicit believers in the Bible still to claim that it contains a true revelation of the will of God! And then what an amount of mortification must accumulate upon them! Can they endure it? It will be very singular indeed, if, in the circumstances supposed, they do not reason with themselves in this manner. Mine was the true sense and exposition of the prophetic part of the Bible; but these predictions have not been fulfilled; therefore they have no foundation in truth. They will be likely to go farther than this, and say—The prophecies are as true as any part of the Bible; but time and matter of fact have proved them false; therefore the Bible does not contain the truth of God. Thus they are launched upon the stormy sea of doubt and uncertainty,—are thrown into the whirling eddies of

skepticism and infidelity! And so of the converts to their faith. Tossed and torn from their moorings in the safe harbor of Christian revelation, they will be driven before the roaring tempest of unbridled passions until they make the dreary coast of eternal despair!

2. The theory of Mr. Miller and Br. Litch, once proved to be false, and that by the ordinary passing away of 1843, and the hands of infidels are strengthened in an unprecedented manner in New England. They are, if I mistake not, now ready to admit that the Bible teaches what Miller affirms of the events of 1843; but when the revolutions of that year show incontestibly that these things have not come to pass, infidels will ask with the emphasis of thunder,—"WHERE IS NOW THE CHRISTIAN'S GOD AND THE CHRISTIAN'S BIBLE?" We do not—we cannot—we have no right to expect any other result! Whatever may now be the effect produced by Mr. Miller's preaching the advocacy of his peculiar dogmas through the medium of the pulpit and the press, yet all sober minded persons cannot but calculate on a most fearful reaction by and by. A scorning, scoffing world, will by and by point us to the Judgment of 1843, in which "all things remained" as they were before! And what shall we then say? How will Mr. Miller and Br. Litch then answer the triumphing and marshalled hosts of infidels, whose mighty tread will rock the land? Surely these erring hirethens have assumed a most fearful responsibility,—and they alone must bear it! But I will leave this view of the subject, and briefly show that their theory is incompatible with the economy of revelation.

1. "Secret things belong to God;" and the time of the resurrection of the dead and the session of the judgment must be reckoned among the "secret things" which God knows, and which no other being can know but God. Matt. xxiv. 36. "But of that day and hour KNOWETH NO MAN, no, not the angels of heaven, but my Father only." Verse 42. "Watch, therefore, for YE KNOW NOT what hour your Lord doth come." Verse 44. "Therefore be ye also ready; for in such an hour as YE THINK NOT, the Son of Man cometh."

1. Thess. v. 5, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 2 Pet. iii. 10, "But the day of the Lord will come as a thief in the night." Rev. xvi. 15, "Behold I come as a thief."

These are Scripture representations of the ushering in of the day of judgment; and certainly if there is any meaning in language, these passages teach that the time when the Judgment shall set is veiled in impenetrated mystery. The "day" and the "hour" is not known to "man," nor to the "angels" of God, but to the "Father only." It will come as a "thief in the night," therefore we are commanded to "watch," "lest coming suddenly," we be found "sleeping."

2. All the revelation from God, in which we can safely repose confidence, is contained in the Bible; it will be hazardous, therefore, for us to lean upon the staff of a fallible exposition of an infallible truth. Mr. Miller and Bro. Litch cannot modestly lay claim to greater mathematical accuracy, or more theological acumen, or erudition than the great, the wise, and the good, who have left behind them learned and copious commentaries on the Holy Scriptures; nor can I show how they can yell know more about the prophecies than their predecessors in the work of exposition, unless some spe-

cial REVELATION has been made to them; and of this I have no evidence.

How is it, then, that they confidently assert what God has not made plain, or publish a fact to occur in 1843 when the time of its occurrence is not known to the angels, and is represented in the Bible as being veiled in the deepest obscurity?

That there is to be a judgment of the "quick and dead," I certainly believe; but when it will take place I do not know, because the time is not revealed to me; and yet I believe it is as well known to me as to Mr. M. or Bro. L. It may be that Christ will come in judgment in 1843—possibly before—and perhaps not for centuries to come. Let us "watch, therefore, for we know not what hour the Lord will come, whether at midnight, or at the cock-crowing, or in the morning." "Happy is that servant, who, when his Lord cometh, he shall find so doing."

J. D. BRIDGE.

Duxbury, March, 1840.

On the above, I wish to make some observations. And,

1. Brother Bridge has paid quite a compliment, however unintentionally, to the theory he opposes. He says, "if he is not mistaken, infidels are now ready to admit that the Bible teaches what Miller affirms of the events of 1843." But the conclusion that the events Mr. Miller teaches will take place in 1843, is deduced from a train of reasoning which proves incontestibly the Divine authenticity of the Bible. For if those previous events have not been fulfilled, literally and truly, we have no evidence of the coming of Christ in 1843. To say therefore that infidels concede that the Bible teaches it, is admitting those prophecies to be demonstrated to have been fulfilled.

They cannot consistently admit that the Bible does teach that the judgment will take place in 1843, without admitting the truth of the previous prophecies.

2. He, says, also, "The theory once proved false, and the hands of infidels are strengthened in an unprecedented manner." But why so? There have been expositions and calculations on the prophecies, which the passing away of time has proved incorrect; but can my brother point to one single infidel, and say, he was made such by the failure of such an exposition, or such a calculation on the prophecies? I have yet to be shown one such instance.

But their "hands will be strengthened in an unprecedented manner." Why? There can be only one conceivable reason assigned, and that is, because the evidence of the truth and correctness of this theory is stronger than has ever before been presented to the world. If it is not, why will they be strengthened more than by other failures? It is on this ground and no other, that the theory can strengthen "the hands of infidels in an unprecedented manner," or "tend ultimately to the darkest and most destructive infidelity."

3. Brother L. does not seem so much as to entertain a doubt respecting the truth of his doctrine, or hardly to suppose it possible that the events of 1843 may annihilate the fair fabric of prophetic exposition which, with so much labor and research, he has been rearing. True, "Brother L." does not doubt the truth of his theory. But that "he hardly supposes it possible for it to fail" is only an assumption of Br. B.'s, without any evidence to stand upon. Has my beloved brother read the following from the preface of "Christ's Second Coming?"

"All pretension to a spirit of prophecy, or to infallibility in the interpretation of prophecy, is utterly disclaimed. It has often been asked, — If the event does not come out as you believe, what will you then think? Will it not destroy your confidence in the Bible? To this it is replied, Not at all; for the writer has in the course of his research on this subject, seen so much that has been literally fulfilled as predicted, that although *all he has written* on this subject should be proved to have been founded in ignorance, he cannot doubt but the prophecies have a meaning, and that they will in due time be fulfilled."

4. But supposing they live to see 1843 pass away, without any resurrection, &c.; "what will be the effect on their minds?" I answer it is impossible for us to tell at this time, what the effect would be, *because we make no pretention to a prophetic spirit.* But if it does not come in 1843, we hope to wait patiently until it does come; for we feel fully persuaded that it cannot be far distant.

5. "They must certainly be very *humble, teachable*, and implicit believers in the Bible, still to claim that it contains a true revelation of the will of God." Such I trust we shall be; for whatever may be the result of our calculations on those prophecies which relate to futurity, enough has already been demonstrated to have been fulfilled to settle our faith implicitly in the divine authenticity of the Bible. For of all the prophecies which relate to this subject, and which we conceive indicate the near approach of the judgment, nine tenths have already been fulfilled. And shall we give up the whole Bible, if the one tenth, yet unfulfilled does not come out as we anticipated? Will my brother tell me how the failure of the argument, that the 2300 days of Daniel viii. 14 and the 70 weeks of Dan. ix. 4, begun together, 457 years before Christ, and that each of those 2300 days stands for a year; and therefore will end in A. D. 1843, when "the sanctuary will be cleansed," can prove false or shake in any way the argument contained in Zion's Watchman of May 9th, 1840, to prove the *near approach* of the resurrection? The most a failure of the resurrection in 1843 can do, is, to show either that our chronology is incorrect, or that the 70 weeks and 2300 days did not begin together. We are now satisfied that our chronological reckoning is correct; and also that these two periods began together; but a failure of the event would convince us of the incorrectness of one or the other of the above points.

6. "What an amount of mortification must accumulate upon them! can they endure it?" But, at what shall we be mortified; at having believed the Bible, and on the strength of arguments which neither *professor* nor *profane* could prove false, believed that Bible to teach, what *time alone* could prove it did not teach? I trust that the same good Being who now gives us grace to bear with perfect composure the scoffs and assaults heaped on us, will, if ever we are called to such circumstances as anticipated by my brother, still vouchsafe grace equal to our day. But my master has taught me to do my present duty and take no thought for the morrow.

7. "Surely these *erring* brethren have assumed a most fearful responsibility, — and they *alone* must bear it." Nor have we any wish to shake off the responsibility which belongs to us. By the grace of God we will strive to bear it.

But I ask, have our opponents assumed no

"responsibility?" Have they nothing to fear of "mortification," and confusion, if it prove true, that Christ comes in the clouds of heaven, in 1843? I leave them to reflect.

I now pass to Bro. B.'s evidence of the incompatibility of the theory with the economy of revelation.

1. "Secret things belong to God." "The time of the resurrection and judgment are secret things." Evidence. "Matt. xxiv. 36. But of that day and that hour knoweth no man, no not the angels in heaven, but my Father only." To this, I reply, the text has no bearing on the case in hand; for all that it affirms, is, that the day and hour were known only to the Father. It forms no sort of objection to the case before us; for we do not nor have we ever pretended to point out either the day or hour. But if it is still insisted, that it has an equal bearing on the year, that it has on the day and hour, then I deny it; and demand the evidence. But I will show that it does not prove that the year was not a matter of revelation.

(1) Christ had just given a long series of events which were to precede his coming. Ver. 33, He said, "when ye see all these things, know that it is near, *even* at the doors." He then adds the text above quoted, to teach them, that for the precise day or hour, they must watch.

(2.) He then goes on verse 37th and says, "But as the days of Noe were, so shall also the coming of the Son of man be." The ignorance of the world at that time did not arise from the fact that God had not revealed the time of the flood; this he had done for 120 years; and yet they "knew not until the flood came, and took them all away." Their ignorance was wilful, and because they did not believe God's word.

2. "Watch, for ye know not what hour your Lord doth come." Matt. xxiv. 42. The same remarks will apply to this, as to the above text. That although the circumstances of the times should indicate the event to be just at hand, yet for the precise time they were to watch.

3. Verse 41. "Therefore be ye also ready; for in such an hour (not year) as ye think not the Son of Man cometh."

4. 1 Thess. 5. 2. "For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night."

But to whom is it to come as a thief in the night? To the wicked, to those who say peace and safety; not to Christians who believe God's word and are found watching. Verse 4. "But ye brethren are not in darkness if that day should overtake you as a thief." Who cannot perceive that a wide distinction is made between the righteous and the wicked with respect to the suddenness of the coming of that day.

5. 2 Pet. 3. 10. "But the day of the Lord will come as a thief in the night." In this chapter also, signs by which Christians might know the day was near are pointed out; and we are especially directed to study the prophets and apostles in reference to the signs which were to precede the day. But the sacred penmen have among other things, given events to be fulfilled within specified periods, as signs of the near approach of the day, and of its actual coming. But for the specific point of time, we are to be on our watch.

Concluding remarks. "All revelation from God in which we can safely repose confidence, is contained in the Bible; therefore it will be hazardous for us to lean upon the staff of a fal-

liable exposition of an infallible truth." If so, then my brother's hearers are running a hazard every time he gives them an exposition of "an infallible truth." And a hazard it is, on a subject vitally affecting their eternal interests. For there is not a text in the Bible, perhaps, relating to the great plan of salvation on which there is not a diversity of opinion, *some* of these opinions must be *wrong* and *all* fallible. If therefore we are running a fearful hazard whenever we lean on the staff of a fallible exposition of God's word, we are continually running hazards. And greater hazards than on this subject. For a wrong exposition of some texts may prove disastrous to the soul; but expositions of the prophecies may be either true or false, and we may lean on them, without necessarily affecting our eternal interests.

2. "Mr. Miller and brother Litch, cannot modestly lay claim to greater mathematical accuracy or more theological acumen or erudition, than the great, the wise, and the good, who have left behind them learned commentaries on the Holy Scriptures." Nor do we profess to have more of those qualifications, my brother. But have you yet to learn that God "hath hidden these things from the wise and prudent and revealed them unto babes." Or that he hath chosen the weak things of the world to confound the things which are mighty; and the base things and things which are not, to bring to naught things which are; that no flesh should glory in his presence. All we profess to do is to state certain texts of Scripture, "INFALLIBLE TRUTHS," and collate with them certain historical facts; and tell the world the impression that collation makes on our minds. If it makes the same impression on theirs, well and good, we hope they will be benefited by it; if it does not make the same impression on them that it does on us, we cannot help it; to their own master they must stand or fall.

3. "Nor can I see how they can well know more than their predecessors in the work of exposition, unless some special revelation has been made to them; of which I have no evidence." But does not Br. B. know that it has generally been the order of Divine Providence, to bring out new truths, not by deep learning and research, but by some apparently trivial circumstance. Instance the discovery of the laws of gravitation by the fall of an apple; and the laws of specific gravity by the simple circumstance of bathing. And is it any more wonderful for the same Providence to place before the mind of some obscure individual, some historical and chronological date in connection with certain texts of Scripture, which had been overlooked by the wise and good of former days? And besides, does not Br. B. know that by a Divine command the prophecies of Daniel were closed and sealed, "even to the time of the end." And that prophets and angels, when they searched diligently, and desired to know both the events and the nature or manner of the time of those events they predicted, were told that they ministered not to themselves, but to us. They could not know, but we were to reap what they sowed.

Finally, I can heartily join with my brother and say, "Let us watch therefore, for we know not what hour the Lord will come, whether at midnight, or at the cock crowing, or in the morning." "Happy is that servant who when his Lord cometh, he shall find so doing."

JOSIAH LITCH.

Millennial Grove, April, 1840.

CORRESPONDENCE.

Apulia, April 24th, 1840.

MY DEAR SIR. Your note containing the prospectus of "the Signs of the Times," was duly received, and I have since received the two first numbers of your publication, for which I thank you.

Whether I can write any thing which might serve to shed light upon the great subject you have taken in hand, I do not know; but at any rate I am glad the subject is fairly up before the public mind, and has now got to pass the ordeal of a most thorough and critical investigation. It is true that I have thought much on the subject of the second coming and kingdom of Christ for a number of years, and within the year past have written some upon it, in connection with another brother, and we shall probably put to press a pamphlet on the subject in the course of the next week; and when it is out I intend sending you a copy, that you may compare and view with those of others who have written upon the same subject.

It is likely we shall not exactly coincide in all things with the views of Br. Miller, and probably not with Br. Cambell, although I have not yet seen his work. But from all the views I have been able to collect on the subject, and from all which I can learn from the Scriptures of truth and from the state of the world and of the nominal churches at this day, I should think that one thing was rendered about morally certain; and that is that we are living near the time of the coming of the Son of man. And if this be true, then what manner of persons ought all the professed children of God to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? And yet although all these things may transpire in this most literally and alarming form, the true servants of God have nothing to fear; for, according to the unerring promise of God, they are allowed to look for a new heavens and a new earth, wherein dwelleth righteousness. Let all of us then take the apostle's admonition, "wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

This is the right spirit for those to exercise who expect to stand approved in the great day of the Lord; and particularly for those who write upon this most instructing subject. The spirit of prayer, of holiness and love, should characterize all which they think or write upon it. The spirit of mastery should have no place in those who write on the subject. The spirit of party strife should be banished from the mind which would arrive at the truth in regard to it: and the spirit of impartial investigation, the spirit of holy prayer, and the most humble and teachable spirit, which would willingly sit at Jesus' feet, and receive as truth whatever it could learn from his word and spirit, should possess the whole soul of him who would arrive at the simple truth on this vast subject, and be at the last approved of God. I think I have seen in a few instances, in "The Signs of the Times," the marks of the inward workings of a bad spirit. This I regret; for on such a subject, above all others, if man cannot write in a good and kind spirit, they had better not write at all. The field of investigation is broad;—the mines of truth to be explored are many,—and the reward of the faithful immensely great, and therefore

there is the most ample room for all to investigate, and for all to labor without prejudice or jealousy against each other. O my dear sir, I sometimes look at the fact that Christ is soon coming to our world; and I then look at the jealousies, the slanders, the divisions, and strifes which are among his professed followers, and my soul sinks within me to think of the disappointments and dismay which that day will bring along with it! Think we that the party strifes and names which now distract and divide the saints of the most high God, will abide the trial of that day, in which the very elements shall melt? It seems to me that there is little thought about its searching powers, or its near approach; and yet its approaching events linger not, and its vengeance for them who obey not the gospel, slumbers not.

Give, my dear sir, to the "Signs of the Times," a trumpet tongue, and let it sound an alarm long and loud in the ears of this generation, until the question shall come up from city and hamlet, and be echoed from valley and from hill-top, "Watchman, what of the night?" "When shall these things be?" And let an answer be demanded in a tone that must be heard. It is the voice of the PEOPLE, which must arouse the time-serving ministry of this age from the deep sleep into which on this, and other subjects of highest moment to the children of men, they appear to have fallen. You know it is the ministry of this age, who oppose reform, if it come not in this way, more effectually than any other class of men. But still the truth will prevail, and reform will move onward in spite of opposition till the Saviour comes to bless his suffering servants. Onward, then, my dear sir, in your good work of spreading right and truth: and God prosper you, and that I know he will do, as far and as fully as you follow the truth which he may spread before your mind. Knowledge will increase on this most absorbing subject, which must unite all the saints of the Lord for ever, and the wise will understand and love it. Your brother in the kingdom and patience of Jesus Christ,

JOHN FRUAIR.

Portland, April 28, 1840.

MR. EDITOR.—The peculiar circumstances of the age in which we live, and especially of the present times, have created some considerable excitement, and not a little enquiry, and altercation respecting our CHRONOLOGY. I find in "Ferguson's Astronomy" a few pages devoted to "The true era of Christ's birth" which I have thought would be read with interest, and perhaps might contribute something for the truth. It is apparent that the point in dispute does not effect our chronology, but simply the time of the Saviour's birth, and his age. If the common calculation teaching the time of the Saviour's birth is wrong, why, it only carries it back 4 years farther, and makes Jesus of Nazareth 37 years of age, when crucified, instead of 33.

L. D. FLEMING.

Mr. Ferguson says:—"The vulgar era of Christ's birth was never settled till the year 527, when Dionysius Exiguus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late. For our Saviour was born before the death of Herod, who sought to kill him as soon as he heard of his birth. And, according to the testimony of Josephus, (B.xvii.ch.8,) there was an eclipse of the moon in the time of Herod's last illness;

which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at 3 hours past midnight, at Jerusalem. Now, as our Saviour must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4079th year of the Julian period. There is a remarkable prophecy delivered to us in the ninth chapter of the book of Daniel, which, from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. Prideaux, by altering these stops, makes the sense plain: and, as he seems to me, to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy according as he has pointed it, to shew in what manner he has divided it into four different parts.

Ver. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness; and to seal up the vision, and the prophecy, and to anoint the most holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks, the street shall be built again, and the wall even in troublous times. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst* of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consumation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerxes Longimanus, in the seventh year of that king's reign, (Ezra vii. ver. 11—26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they meet with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 29 years.

From this accomplishment till the time when Christ's Messenger, John the Baptist, began to preach the kingdom of the Messiah, 62 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

And from thence to the death of Christ, half a week or three and a half years; in which half week he preached and confirmed the covenant of the Gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks, or 490 years.

And, lastly, in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely, the

*It is said this should be rendered last half, instead of midst.

destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves, even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonasse, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther), is pinned down to the 4256th year of the Julian period; in which year he gave Ezra the above-mentioned ample commission: from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

Our Saturday is the Jewish Sabbath: and it is plain, from St. Mark, ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 54, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath. And according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they eat the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full Moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says (Antiq. B. iii. ch. 10). The passover was kept on the 14th day of the month of Nisan, according to the Moon, when the Sun was in Aries. And the Sun always enters Aries at the instant of the vernal equinox; which, in our Saviour's time, fell on the 22nd day of March.

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a pascal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year), and therefore once in every three years at least, the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3rd day of April, in the 4746th year of the Julian period, which was the 490th year after Ezra received the above-mentioned commission from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which

the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33rd year of our Saviour's age, reckoning from the vulgar era of his birth: but the 37th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, sometime before his death, (John, viii. 57) "Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age when he began his public ministry; as our Saviour himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202nd Olympiad; in which year, Phlegon, a heathen writer, tells us, there was a most extraordinary eclipse of the Sun that ever was seen. But I find by calculation, that there could be no total eclipse of the Sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the Sun, seems to have been the great darkness for three hours at the time of our Saviour's crucifixion, as mentioned by the evangelist: a darkness altogether supernatural, as the Moon was then in the side of the heavens opposite to the Sun; and therefore could not possibly darken the Sun to any part of the Earth."

Groton, April 10th, 1840

DEAR BRO. HIMES,—During an interview I had with you a few days since, you requested me to give a statement of the results, so far as I had witnessed them, of Mr. Miller's Lectures, in this vicinity. Before complying with your request, I beg leave to say, that I am not a *believer* in the theory of Mr. Miller, neither am I an *unbeliever*. My time has been so completely occupied since the subject has been presented in a tangible form, that I have not given it that attention which is requisite to an intelligent and enlightened decision respecting it. But I am decidedly in favor of the discussion of the subject. I believe that Mr. Miller's Lectures are so fraught with gospel truth, that, whatever may be his error in relation to the *time* of our Lord's appearing, he will do great good. I rejoice that there is a subject being discussed in the community, so happily adapted to wake up the public mind to the great things of religion, and to check the growing worldliness and sensuality of the present age. Mind is so constituted, and the tendencies of the world are such, that God is obliged to use extraordinary men, charged with important and exciting truths, to break up the apathy of the former, and to neutralize the latter. Ordinary men and means are utterly inadequate to this task. These men may present much truth, and see some good results of their efforts, but the strong-holds of satan will still remain undemolished, and his iron grasp upon the great mass of men, unbroken. The means now used, antique and venerable though they be, are not what the age demands. The devil learned years ago, how to render them nearly or quite useless. A different class of men and measures are called for, to check the progress of infidelity and sensuality which are sweeping over our land, blighting every thing lovely and of good report. And it is cause of joy, that God is raising up such men, and instituting such measures. I fully believe that Mr. Miller is one of the former, and that his Lectures will constitute no small part of the latter.

Mr. Miller has lectured in this and other adjoining towns, with marked success. His lectures have been succeeded by precious revivals of religion, in

all of these places. A class of minds are reached by him not within the influence of other men. His lectures are well adapted, so far as I have learned, of shaking the supremacy of the various forms of error that are rife in the community. Men are made to revere the *naked Bible*, and to study it with a care and impartiality wholly unknown before. As a consequence, their errors are dissipated, and they embrace that truth which is essential to their salvation. If they embrace error it cannot be fundamental, as it relates to the *time* and *manner* of Christ's coming, and not to the *fact* of his coming. If it did relate to the *fact*, it could not be regarded as a fundamental error, as I can conceive.

As it respects the *immoral tendencies* of his Lectures, I have seen none of them. And I am bold to declare that I see nothing in the theory at all adapted to make men immoral; but I do believe it will have the opposite effect. Facts speak too plain, on this subject, not to be credited.

I am your brother for Truth and Liberty,

S. HAWLEY.

J. V. HIMES.

MR. MILLER.

Mr. Miller has been in Portland, lecturing to crowded congregations in Casco Street Church, on his favorite theme, the end of the world, or literal reign of Christ for 1000 years. As faithful chroniclers of passing events it will be expected of us that we say something of the man, and his peculiar views.

Mr. Miller is about 60 years of age; a plain farmer from Hampton in the State of New York. He is a member of the Baptist Church in that place, from which he brings satisfactory testimonials of good standing, and a licence to improve publicly. He has we understand numerous testimonials also from clergymen of different denominations favorable to his general character. We should think him a man of but common school education; evidently possessing strong powers of mind, which for about 14 years have been almost exclusively bent to the investigation of scripture prophecies. The last eight years of his life have been devoted to lecturing on this favorite subject.

In his public discourses he is self-possessed and ready; distinct in his utterance, and frequently quaint in his expressions. He succeeds in chaining the attention of his auditory for an hour and an half to two hours; and in the management of his subject discovers much tact, holding frequent colloquies with the objector and enquirer, supplying the questions and answers himself in a very natural manner; and although grave himself, sometimes producing a smile from a portion of his auditors.

Mr. Miller's theory is, that in 1843 Christ will make his personal appearance on earth;—the righteous dead shall be raised, the righteous living shall be changed, and be caught up to meet the Lord in the air. This is the first resurrection. The bodies of the wicked, living and dead, shall be consumed by fire in the conflagration, which shall envelope the earth, and purify it for a suitable residence for the saints. They shall then descend, as the New Jerusalem out of Heaven, and shall reign on the earth with Christ a thousand years; at the end of which period, the bodies of the wicked shall be raised, and they shall be judged by the saints, and receive their sentence of endless banishment from the presence of the Lord and the glory of His power.

In a very ingenious manner he brings all the mystic numbers in scripture prophecy to bear upon the important epoch of 1843. First he

makes the 2300 days or years of Daniel viii. 14, to commence at the same time as the 70 weeks or 490 years, which latter period terminated in the cutting off the Messiah, A. D. 33. The former period then extends 1810 years longer, or till 1843, when the end shall come.

Second. The mystic number of the beast, 666, Rev. xiii. 18, he applies to Pagan Rome. It indicates 666 years, commencing with the league between the Romans and Jews, B. C. 168, and terminates when the pagan sacrifices ceased at Rome, A. D. 503. Third. This period, A. D. 503, he thinks is referred to by Daniel, ch. xii. 11 as the time when the daily sacrifice (or heathen rites) shall be taken away or cease at Rome. From this he reckons 1290 years (idem) for the duration of the abomination that maketh desolate, or the Papal civil power, which terminated in the captivity of the Pope, A. D. 1798.

Fourth. The 1335 years, Daniel xii. 12, includes the last mentioned period of 1290, and passing 45 years beyond, brings us to 1843, or the end.

Fifth. He brings the prophecy or denunciation of Moses, Leviticus xxvi. 23, 24, to refer to this period; seven times or 2520 years (a time in the prophetic scriptures meaning 360 years) from the first captivity of the Jews under Manassah, in the year B. C. 677, brings us to 1843.

These are only a part of the scriptural data by which his theory is established. We are now, according to his scheme, in the period spoken of by Daniel, chap. xii. 1,—and the trouble there mentioned is to befall the world, the present year of our Lord, 1840. "Mankind," he says, "will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled under foot; anarchy will be the order of government and confusion fill the world with horror and despair. Murder, treason, and crime will be common law, and division and disunion the only bond of fellowship. Christians will be persecuted unto death; and dens and caves of the earth will be their retreat."

We furnish the following as a specimen of his method of illustrating scripture. It is from his discourse entitled the "Midnight cry," founded on the parable of the ten virgins.

Then shall the kingdom of heaven be likened unto ten virgins, &c. &c. Matt. xxv. 1—12.

Then. This word indicates that a specific time was intended. To know that time we must go back into the preceding chapter and see what our Lord had been conversing about. This was evidently the second coming—as explained in a preceding lecture. Read then the 44th and 45th verses.

The faithful and wise servant is the one who in this period of the world, warns his fellow men to be ready for the coming of the Lord. This is the portion of meat due at this season.

Verse 48. The evil servant; self-constituted and men made ministers.

Shall say in his heart. Many do not openly oppose the doctrine of the speedy coming of Christ. But they do it in their hearts;—they do not sound the alarm.

My Lord delayeth his coming. This doctrine that the consummation of all things is at hand, is false. The coming of Christ will be delayed.

Verse 49. *Shall begin to smite his fellow servants.* Shall persecute and speak evil of those who wait for and expect the coming of Christ.

Verse 50 and 51. *The Lord of that servant shall come.* This is the second coming, &c.

We now perceive that the time specified at the commencement of the 25th chapter is the time connected with the preceding circumstances—the end of the world,—that it is the time in which we now live.

Chap. 25. *The kingdom of Heaven.* The Gospel dispensation.

Ten Virgins. The righteous and wicked whom the Lord, the bride-groom, invites and woos to become the Lamb's bride. That "Virgin" may have this meaning in prophecy, see the expressions, "O virgin daughter of Babylon"—"Virgin daughter of Egypt"—"Virgin daughter of Zion."

Five were wise. These represent true believers.

Five were foolish. The unbelieving class of mankind.

Lamp. The word of God. (Ps. cxix; 105. Thy word is a lamp to my feet.—Prov. vi. 23—The commandment is a lamp.) Bibles are now in the hands of the wicked and the righteous; and translated into almost every language on earth.

Oil. An emblem of faith, (1 John ii. 27—"But the anointing (faith) which ye have received of him abideth in you.") Though the wicked are in possession of the scriptures, they have no true faith in their declaration.

Vessel. The mind. ("Possess his vessel in sanctification"—"Shall be a vessel unto honor.")

Bridegroom. Figurative of Christ. ("As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.") "When the bridegroom shall be taken away, then, &c."

They all slumbered and slept. In the primitive church the opinion prevailed that Christ's second coming would be to reign in person on earth, after the destruction of the wicked. But the Christian world has been asleep on this subject, and the notion of a spiritual reign of Christ for a thousand years has been substituted, which is false and anti-scriptural.

And at midnight there was a cry made, Behold the Bridegroom cometh. This day is this scripture fulfilled in our ears. A few are uttering this cry. The missionary, Wolf, has declared it in Asia, Irving in England,—Mason in Scotland, and Davis in South Carolina. At the present time about 200 ministers in America are declaring the same truth.

Then all those Virgins arose and trimmed their lamps. A lamp is trimmed to make it give more light. Translating the Bible therefore, is trimming the lamp of life. The Bible has been translated into 150 languages within 30 years, in addition to the 40 or 50 translations before. The operations of the Missionary Societies, Sabbath Schools, and Bible classes, Tract Societies, and Temperance Societies, have all been in effect "trimming the lamps." In this work the contribution of the unconverted portion of the world have been as liberal as those of Christians. So that it may be said, the foolish Virgins have also trimmed their lamps.

And the foolish said unto the wise, Give us of your oil, for our lamps have gone out. The midnight cry is now being made; the wicked are started from their slumbers, and begin to ask of Christians, "What do you think of these things?" "Give us your opinion of the coming of Christ, for we know not what the Bible teaches." That is, "Give us of your oil, for our lamps are gone out."

Go ye to them that sell, and buy for yourselves. Christians should be careful how they speak against the speedy coming of Christ; as the

blood of souls will be found in their skirts, if they soothe the fears of the wicked; they should answer all such enquiries, "Go to them that sell, and buy for yourselves."

And they that were ready went in with him to the marriage and the door was shut. This is the closing up, or end of the Gospel dispensation.

Mr. Miller is a great stickler for literal interpretations; never admitting the figurative, unless absolutely required to make correct sense or meet the event which is intended to be pointed out. He doubtless believes, most unwaveringly, all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel.

He is evidently disposed to make but little allowance for those who think differently from him on the Millennium; dealing often in terrible denunciations against such as oppose his peculiar views on this point; as he fully believes they are crying peace and safety when sudden destruction cometh. Judging from what we see and hear, we should think his lectures are making a decided impression on many minds, favorable to his theory.—*Maine Wesleyan Journal.*

QUESTION.

1. How can the whole human race stand upon the earth at one time—as mentioned in Rev. 20, at the Last Judgment?

ANSWER BY MR. MILLER.

1. Allow 800,000,000 for every 30 years, in 6000 years, and it will give 160,000,000,000. Allow 50,000,000 square miles for the earth—would make five Billions, one hundred and twenty thousand Millions, of Square Rods.

This divided by 160,000,000,000, of inhabitants, would leave 32 square rods to each individual on the globe.

COMPUTATION OF TIME. A Correspondent asks, "if 30 days for a month, and 12 months amounting to 360 days, for a year, was the method of computing time before the christian era, and 365 days 6 hours for a year, the way of reckoning since, would not the sanctuary have been cleansed somewhere from 1809 to 1814?"

To this it is replied—1. The ancients did virtually allow 365 days to a year, for after their twelve months of 30 days each were ended, they added, before commencing another year, the odd time. But this, not coming within the 12 months, was not reckoned with the year.

2. The fulfilment of prophetic periods, in the accomplishment of the prophecies with which they were connected, has demonstrated the fact, that a prophetic time signifies a year of 360 days, and that each of those days represents a year of 365 days 6 hours.

A demonstration of this position will be given in the course of the discussion between Messrs. Jones and Litch.

AGENTS.

MASSACHUSETTS.

Randolph—Miss Abigail White
Fairhaven—Joseph Bates
Eastham—Elder Josiah Litch
Westford—Benjamin F. Leighton
Groton—Daniel Needham
Brighton—Samuel Clough
Lowell—Elder Timothy Cole

MAINE.

Portland—Eld. L. D. Fleming
NEW-HAMPSHIRE.

Thornton—Joseph E. Dow, Esq. P. M.

SIGNS OF THE TIMES,

RELATING TO

The Second Coming of Christ.

J. V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

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ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

From Zion's Watchman.

THE KINGDOM AT HAND.

MR. ED. I have been very much interested in the several articles which have appeared in your paper from Rev. H. Jones. From all I can learn of his views of the nature and near approach of the kingdom of God, as a general thing, I am much pleased with them, and think them very correct. But there is one point which has been touched, in some one of the letters published by him, on which I wish to ask him a few questions. The point is something like this, that although the kingdom of God is evidently very near, yet the time of its approach cannot be known.

Will brother Jones tell us through the Watchman—

1. If the 2300 days of Dan. viii. 14, do not predict the time of the destruction of the *man of sin*, popery, what do they predict?

2. If they do predict that event, which is to be accomplished by the brightness of Christ's coming, when they were to commence, if not with the 70 weeks of Dan. ix. 457, B. C. For if they began then, they will end A. D. 1843.

An answer to these questions, will afford satisfaction to many minds. J. LITCH.

Millenial Grove, Jan. 23. 1840.

ANSWER TO THE ABOVE.

The communication of brother J. Litch in your last paper, containing questions to myself on prophecy, are interesting and important. It is matter of encouragement to us both that we harmonize in the theory, that the kingdom of God, foretold by Daniel, Christ and John, (Dan. ii. 44; vii. 27. Matt. iii. 2, iv. 17,) was something infinitely more important than the church in a momentary dispensation,—that it is the "everlasting kingdom" "of God," which shall "break in pieces and consume" all other "kingdoms" or powers of an opposite character,—that its coming with Christ, "the great king," to judgment, is yet future; and that it is now specially near "at hand," as manifested by the signs of the times, and the fulfilling of many foretold events, immediately to precede the "great and terrible day of the Lord."

And yet our theories differ in this one point.

His fixes the year of the great event at "A. D. 1843." Mine affirms rather, that the precise time or year of its coming, is not to be known except to the Almighty himself, till with "the son of man" it shall come upon all flesh "as the lightning" from "east" to "west." (Matt. xxiv. 27.) His questions on this discrepancy of our opinions, are kind and fair, and are, doubtless designed for profitable discussion, rather than to aid the vain jangling of unbelievers. With the meek and quiet spirit of our Lord, I will proceed to answer my brother's questions and also to assign some reasons for my belief, different from his that the precise time of the general judgment, though specially now "at hand," is among "the secret things" which belong unto the Lord our God." He asks—

1. "If the 2300 days of Dan. viii. 14, do not predict the time of the destruction of 'the man of sin,' POPERY, what do they predict?"

In answer to this question, I am prepared to say, with him, that this passage does predict the final destruction of "the man of sin" "by the brightness" of Christ's "coming" to judgment, in "flaming fire" &c. 2. Thess. ii. 8. 1, 8.) at the close of the period called "2300 days; when, also the "sanctuary," or church of God "shall be" perfectly and forever "cleansed," or when all the saints shall be "clothed in white raiment," (Rev. iii. 4, 5) or the pure attire of the heavenly world, which attire "is the righteousness of saints." (Rev. xix. 8.) At that time of course, the whole of Satan's kingdom, including foul spirits and sinners, from first to last, will be destroyed, instead of the papal power, merely. Although many have supposed, that "the man of sin"—"son of perdition"—"Babylon"—"Mother of Harlots," &c., are typical, only of the papal power; it will be found that the word of God, explaining itself, uses these words figuratively to represent Satan with all the dark powers which adhere to him, rather than popery merely; for surely, Satan, the head of the beast, as yet claims a seat above even the pope, in exalting "himself [not the pope] above all that is called God." (2. Thess. ii. 4.) brother Litch asks,

2. If they [the 2300 days] do predict that event [the destruction of the man of sin] which is to be accomplished by the brightness of Christ's coming, when were they to commence, if not with the seventy weeks of Dan. ix. 24. 457 years before Christ? For if they began then, they will end A. D. 1843."

This question also I am prepared to answer, as my brother would probably wish me to do, by admitting that the periods or period called "2300 days," and "70 weeks," are to be understood as commencing together, at the time of Daniel's vision. But, after all, my view of prophetic times is not like his. He speaks as though it were granted by all, that those 2300 days are 2300 literal years: but from making the Bible its own independent interpreter, I have adopted the general rule, that prophetic times like the above are figurative, rather than literal; denoting du-

ration sometimes before, and sometimes after, the judgment; the precise length of which is not to be known to mortals. If this rule be scriptural, it follows, that God has never, definitely, foretold the precise distance of "the end of all things." An attempt, therefore, by us to find it out, would be an attempt to be "wise above what is written." I am aware of the few passages explaining a "day for a year," Ezek. iv. 5, 6, and elsewhere, but cannot admit that they authorize our making "each day" "into a year," in the above passages, nor in any other where neither the connexion nor parallel passages give the authority.

To preclude the necessity of further questions on this important point, I will now state a few reasons for my not being able to consider these 70 weeks, as 7 times 70, or 490 literal years from Daniel to the crucifixion, as brother Litch, Miller, and many others have done, in their exposition of Daniel's "days," "weeks," "times," &c.

1. The same verse, foretelling the 70 weeks, (Dan. ix. 24.) explains itself by showing that the said weeks, or indefinite period so represented, was to continue beyond the crucifixion, even until God shall "finish the transgression, and make an end of sin;" or "when the transgressors are come to the fall." (Dan. viii. 23.) And surely, Christ will accomplish all this work, rather than having so done it at his expiring on the cross. The finishing of his sacrifice, or offering for transgression, did not "finish transgression," itself. Neither did his making "an end of this 'offering,' 'make an end of sin' itself, nor of pardoning it. Transgression is still as unfinished as ever; neither is there yet "an end made of sin," "while transgressors," with all their sins not "come to the full," yet waging war with Christ, as they never will, after he shall have come again, and put them all under his feet. Then to be sure, Christ will "make an end" of the "transgression" "and sin" as he never has done before, and never will do again.

2. The same verse explains these 70 weeks as coming to an end when "reconciliation" shall be made "for iniquity." And certainly, Christ did not finish this work at his beginning it on the cross, as he will on actually coming to judgment, to finish his present work of intercession for reconciliation, "reconciling the world unto himself." When at the judgment he shall have finished his work as a mediator, then he will have literally finished his work of making "reconciliation" for iniquity, and not before.

2. The same verse also explains the 70 weeks as coming to an end when "everlasting righteousness" shall be brought "in." And will not Christ gather and "bring" all "his elect" in to heaven, with "everlasting righteousness" "everlasting joy," (Isa. xxxv. 10.) more specially and signally at his glorious appearing than at his one offering for sin on the cross.

4. The same verse further explains itself, by

showing the close of the seventy weeks, so called, as coming to pass at the time of the sealing "up of the vision and the prophecy." And will not Christ's coming to judgment actually "seal up" or close up the whole matter of "the vision and the prophecy" more literally and signally than his sacrifice on the cross? Thus it appears from the fact, that ever since, even now, and until he shall come to judgment, the whole "vision and prophecy," or word of God, has been, is now, and will be wide open for the use and everlasting benefit of perishing sinners, as it never will be again afterwards. Then it will be seen that it is "he that openeth and no man shutteth; and shutteth, and no man openeth."

5. Still further, the verse closes the 70 weeks at the time of anointing "the Most Holy." And will not Christ the "Most Holy" be anointed or crowned "King of kings and Lord of lords," (Rev. xix. 12, 16,) over all "the kingdoms of this world," (Rev. xi. 15,) with "an everlasting dominion" over "all people, nations and languages," (Dan. vii. 13, 14,) far more gloriously in sight of the universe than at his first coming?

At his first coming, he was not even acknowledged as a king by the Church, except in mockery and insult. To be sure, they crowned him, nud robed him, and bowed the knee to him, saying, "Hail, king of the Jews!" But the crown was a composition of thorns only, in connection with which he was spitted on, scourged and crucified in ignominy. And yet, every knee shall bow, and every tongue confess to him truly.

REPLY.

MR. EDITOR.—I was happy to find, in the Watchman of February 29th, a reply from brother Jones, to my questions in a former number of your paper. I am pleased with the spirit of the reply, and, also, with the arguments themselves, by which he endeavors to sustain the position he has taken, although I am, by no means, convinced by them, of the correctness of that position. But I am pleased with them, because they are fair and manly, and take hold of the theory he would oppose in the right way to expose its fallacy, if fallacious it is. He has met the subject with a candor and strength of argument, such as no other writer who has attempted it, has done. But, although I am free to make these concessions I am not satisfied—that the prophetic periods of the book of Daniel are not "definite" but indefinite, the length of which cannot be known by mortals.

In answering my question Bro. J. admits that the period called 2300 days, Dan. viii. 14, does extend to the destruction of "the man of sin," popery, [and all other abominations:] by the brightness of Christ's coming. And, he also admits, that the 2300 days of the 8th chapter, and the 70 weeks of chapter 9th, 24th commenced together. But yet, he denies that we have evidence that either of the periods are to be understood as a day standing for a year. He is right in refusing to admit, that because a day was so used by Ezekiel, it is to be so understood in Daniel, unless it can be shown from the writings of that prophet that he did so use it.

Brother J. contends that the 70 weeks are not to be understood as 490 years, because the events foretold, Dan. ix. 24, to be accomplished in that period, will not be fulfilled until the second coming of Christ at the end of the world. The events foretold in that verse, are the following:—"Seventy weeks are determined upon thy people, and upon thy holy city,

(1) to finish the transgression, and (2) to make an end of sins; (3) to make reconciliation for iniquity; (4) to bring in everlasting righteousness; (5) to seal up the vision and prophecy, (6) to anoint the Most Holy."

I shall endeavor to show, that the above events were all fulfilled at the death of Christ. The work to be done, was—1. "To finish the transgression." Brother J. explains the verse as though it extended to all "transgressions;" but it can only be explained, as referring to one particular "transgression," "the transgression," and that the transgression of "thy people and thy holy city"—the Jews and Jerusalem. It is difficult to perceive, by what rule he extends it to transgressions in general. But the Jews and Jerusalem did fill up and "finish the transgression" by which their national doom was sealed, by their rejection of Christ. While he sojourned with them, he declared, if they had known, in *their day*, the things which belonged to their peace, he would often have gathered their children as the hen her chickens, but it was then too late; their house was left desolate; their enemies should hedge them in, and lay their city with the ground. It is true, salvation was offered to the Jews as individuals, if they would accept it, even after Christ's death, and up to the present hour. But, as a nation, their "transgression" was finished. There is no other transgression, that can, with so much propriety, be denominated emphatically, "THE TRANSGRESSION," as that of the Jews in rejecting and crucifying the Saviour.

2 "To make an end of sins." If the event was *to make an end of sinning*, I should agree with my brother, that it could not be done before the end of the world. But it is not so; and the only way in which there can be an end made of sins, is to expiate their guilt. In no other way can an end ever be made of sins; for as long as the guilt remains the punishment due to sins must continue. But by the DEATH OF CHRIST, "the free gift came upon all men, unto justification of life." Rom. v. 18. And that atonement was so full and perfect, that all who accept it by faith, receive a full remission of all their guilt. Again, such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the errors of the people; for this he did once when he offered up himself" Heb. vii. 26, 27. Again, chapter ix. 26. "He hath appeared to put away (make an end of) sin by the sacrifice of himself." But if we understand the term according to the rendering of Clarke, "*sin offerings*," then the sense is perfectly plain.

3. "To make reconciliation for iniquity." If reconciliation was not made for iniquity, by the death of Christ, it is difficult to discover how "the free gift came on all men unto justification of life." But "he is the propitiation for our sins." John ii. 2. Nor can I perceive any sense in which reconciliation will be made at the judgment; punishment will be inflicted for iniquity, but no reconciliation between God and the sinner can ever take place except that effected by the sacrificial death of Christ. Rom. v. 10. "We were reconciled to God through the death of his Son." Here the reconciliation is attributed to the DEATH of his Son and not his intercession.

4. "To bring in everlasting righteousness." That period, 70 weeks, in contradistinction

ion to the Mosaic covenant, where there was a remembrance of sins again every year, was to introduce one offering for sin, by which *eternal redemption*, or *everlasting righteousness*, Heb. ix. 12, should be secured to us without another sin offering. [See also the whole argument of the apostle in Heb. viii. 9, and 10th chapter.]

5 "To seal up the vision and prophecy." Brother J. seems to understand this as extending to all *visions* and *prophecies*; and the expression, "*seal up*," in the sense of terminating them. But this appears to be rather a forced construction. "*The vision and prophecy*," is certainly in the singular, and denotes some *one* particular prophecy. If this vision is, as I consider it, a key to the former vision, then "*the vision*" and "*prophecy*," are the vision and prophecy of the 2300 days. That vision should be sealed, in the sense of confirmation, by the fulfilment of the 70 weeks. It should set on them the seal of truth; and from thenceforth it should be known to have been given by infinite and unerring wisdom. The term is used in the sense of confirmation, as in Neh. ix. 38. But I know of no place where it signifies to terminate.

6. "To anoint the Most Holy," "*The Most Holy*" is the same as holiest of all. Heb. ix. 3. The holiest of all, in the tabernacle built by Moses, was the figure of the true "*Holy of Holies*," *heaven itself*, which Christ consecrated (anointed) for us through the veil, His flesh. But I am not aware, that the term, *Most Holy*, is in the Bible ever applied to the Saviour; nor that his coronation at the last day is called *an anointing*. But Christ has consecrated the holy place for us by his own blood. [See the 9th chap. of Hebrews.] Thus I have shown, that all the events predicted, Dan. ix. 24, did take place at the death of Christ.

J. LITCH.

Millennial Grove, March, 1840.

MR. MILLER'S REPLY TO MR. CAMPBELL.

DEAR BROTHER HIMES:—I perceive in the last number of the "Signs of the Times," that Bro. CAMPBELL is still harping on his little horn of the *third beast*, and separating the *morning* from the *evening* vision. And, without any proof, he continually asserts the *Jews' return* and *millennial reign* before the resurrection. Do I understand right?

Now, I think Bro. CAMPBELL may be put right, or at least, he will help a brother in charity, out of his "vagaries." 1st, As it respects the little horn of Daniel, 8th chapter—He says, it is Mahomedism; and yet it belongs to the third or Grecian kingdom, and, of course, is now in existence, and must be until 2300 years are accomplished, which, according to his own showing, will be in A. D. 1843. Then, the fourth, or Roman kingdom, is not yet in being. For the fourth kingdom was to bear rule over, or tread down the whole earth.

Dan. vii. 23—"Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

And this little horn is the third kingdom, and is said to wax exceeding great, Dan. viii. 9—11.

Surely, Bro. CAMPBELL will help Bro. MILLER out of this "vagary." Rollin tells us "that the four kingdoms of the Grecian monarchy became Roman provinces 30 years before Christ, which were 650 before Mahomet. Daniel tells us that this little horn would stand up in the

latter time of these four kingdoms. Mr. C. makes him stand up 650 years after the fourth kingdom had destroyed the whole earth.

Dan. viii. 23—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

24—"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people."

25—"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Surely this is a paradox: or I am dreaming. And, in the second place, concerning the evening and morning vision, I will say, "What God has joined together, let no man put asunder."

viii. 26—"And the vision of the evening and the morning which was told, is true: wherefore shut thou up the vision; for it shall be for many days."

27—"And I Daniel fainted, and will sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it."

Here Daniel plainly unites the visions of the evening and morning as Mr. C. calls them, and Daniel unites them in one, calling it, "the vision;" and plainly says, "It shall be for many days." What shall be for many days? The vision of the evening and morning. How many days? I answer, 2300 days. Either both are to be understood as but one vision, seen at different times, or both ending at the same time. If the morning vision is only numbered, why does the prophet unite them and tell us it is for many days?

3. As it respects the Jews return, I say there is not a text, promise or prophecy, wrote or given of God, which was not given before their return from Babylon, and I believe was then literally fulfilled.

4. With reference to the millennial reign before Christ comes, I ask Bro. C. to reconcile the following passages with his views, and give me light:--

Dan. vii. 21—"I beheld and the same horn made war with the saints, and prevailed against them."

22—"Until the ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

Compared with:

9—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire."

10—"A fiery stream issued, and came forth from before him: thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

13—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Al-o, Luke xvii. 26-30. Mark xiii. 23-29.

1st Thes. iv. 14—"For if we believe that Jesus died, and rose again, even for them also which sleep in Jesus will God bring with him."

15—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18—"Wherefore, comfort one another with these words,"

Also, v. 1-4.

21. Thes. ii. 7—"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."

2 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 Even him, whose coming is after the working of Satan, with powers, and signs, and lying wonders,

10—"And with all deceivableness of unrighteousness in

them that perish; because they received not the love of the truth, that they might be saved."

Rev. xiv. 14-20.

In the meantime, I advise you, my dear reader, not to put off your preparation for eternity; I entreat you, by all that is dear, not to wait; I warn you, now to secure your title to heaven, to happiness and glory. Do not wait until you see the end of our discussion. Perhaps, before we have finished our controversy, the voice from the "great white throne" may pronounce these dreadful words, "IT IS DONE." There is no harm in being secure. It is safe to be ready. If I thought, that I should be the means of your neglecting this one thing needful, by my writings, I would write no more. Let not curiosity or neglect be the means of your eternal regret and misery. WM. MILLER.

New-York, May 19, 1840.

MR. CAMBELL ON THE CAPTIVITY AND RETURN OF THE JEWS.

BROTHER HIMES.—In the two preceeding numbers I have briefly given my view of the little horn of the third empire and the chronology of the 5th, and 6th trumpets relating to the same anti-christian power. In the three subsequent numbers I intend to give some thoughts on the captivity of the Jews, the analogy of the Sabbaths and Jubilees, and the final restoration of the Jews to their ancient heritage.

I consider the view that the second coming of Christ will be in 1843, or four years later, incorrect, because some scriptures to be fulfilled before his coming, cannot be before that time. He will indeed come, but the time he has not revealed. The Bible has made known some events that are to precede his coming which will require many more years. The apostle Paul undertook to allay an undue excitement on this subject in his day by showing that some prophecies had not been fulfilled which must be before the day of the Lord; therefore, though men ought to be always ready to give their personal account, they ought not to expect the coming of Christ until the completion of the predictions of things to take place before his coming. 2 Thes. ii. 1

Here is a plain allusion to the great apostasy which was to precede the coming of Christ and continue 1260 years. It was not then developed nor would it be until the supreme civil power should cease to restrain the ecclesiastical. So upon the apostle's mode of reasoning, since the Bible shows that God has great designs not yet fulfilled which are to be fulfilled before the coming of that great day, we may say with Paul, "Let no man deceive you," for that day shall not come until the Jews shall be restored, "the saints possess the earth, and super-abounding grace shall triumph over abounding sin."

Let us now look at the captivity from which the Jews are to be restored.

In the 26th of Lev. the phrase, "seven times," peculiar to the prophetic mode of computation, is four times repeated, in verses 18, 21, 24 and 28, meaning the same in every instance. The Lord assured the Israelites that if they pursued a course of disobedience, he would chasten them "seven times," i. e. according to the settled principles of interpretation, 2820 years.

Let the reader turn to Lev. xxvi. and see what heavy judgments the Lord denounces against his chosen people if they should rebel against him, and in the 18th verse he will come to this first remarkable threatening.

"And if ye will not yet for all this hearken

unto me, then I will punish you seven times more for your sins."

This threatening comes after and in addition to all the minor chastisements upon Israel, and was to be the crowning punishment after special means of reform utterly failed. The history of this people from the time they left Egypt till the Babylonian captivity, furnishes a long list of inflicted chastisements before the Lord gave them over. In addition to the terrible punishment threatened in this chapter, the 28th chapter of Deuteronomy contains a most fearful catalogue. Deut. xxviii.

Let the whole chapter be read. Still it is repeated in Lev. xxvi.

"And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins."

Nothing was ever perfected with the Hebrews, either in cursing or blessing, without the number seven. Three times and a half, as we have seen, and shall consider more at length by and by, is the measure of punishment to a degenerate Gentile church. In going on with this catalogue, we come to a third repetition of this threatened displeasure of God against his chosen but stiff-necked people in the 23d and 24th verses.

It need not be said here, that Israel and Judah did "walk contrary" unto the Lord, and were not "reformed" by all the means used, to remind them of their duty by the frequent oppression from surrounding heathen tribes. And now the fourth time this fearful and significant threatening is repeated, v. 27, 28.

If now we can trace out the time when Israel was cast off, we shall find the epoch from which to calculate these "seven times," the period of Israel's degradation. And to ascertain this, there is no difficulty, if historical facts and scriptural analogy is our guide. Instead of one epoch there are several, which instead of rendering the subject obscure, gives it the symmetry, proportion, and beauty, which runs through all God's plans of operation. It is man's folly which distorts, what is otherwise intended to be beautiful.

We will first consider the epoch of the full execution of these predicted curses, upon the ten tribes, who have generally been considered as lost, but that it will be found, the Lord has reserved a tenth, even of them, for the final restoration.

After the revolt of the ten tribes, from the house of David, they were generally called Ephraim, and the other two tribes, Judah, Jerusalem, the capitol of one kingdom, was within the land of Judah, and Samaria, the capitol of the other kingdom, lay in the land of Ephraim. In the first year of Abaz king of Israel, Isaiah prophesied against Ephraim in this manner—(Isaiah, chap. vii.)

Ahaz began his reign, B. C. 742, and 65 years from this, if Isaiah is correct, the ten tribes were broken and have never since been a people. Just 65 years after this, in the 22d year of the reign of Manasseh, king of Judah, Esarhaddon, king of Assyria, marched into the land of Israel, and carried captive from thence into Babylon all those who were the remains of former captivities, so that the land became utterly desolate, until a motley mass of other tribes of idolaters were brought to dwell in the cities of Samaria. This was the last remnant of the revolted ten tribes—677 B. C. (See 2 Kings, xvii; also Ezra iv. 10.) Ephraim is no longer to have a name, yet a tenth, as a remnant is to be restored.

ed with the Jews; for such is the promise, in Isaiah, chap. vi. 9, 13.

Here then commences the 2520 years of the long threatened desolation, to the land of Israel, so far as it relates to the remnant of the ten tribes, of whom there is a tenth to be restored. "Seven times" from 67 B. C. terminates A. D. 1843. This, as we have seen, is the end of the Morning vision of 2300 years, if commenced with the going forth of the commandment, by Ahazuerus to restore and build Jerusalem. But this can only be the earliest possible date of Judah's restoration, although it is the fullness of the time to the remnant of Ephraim. It was 93 years from the time Ephraim was broken, till the last remnant of Judah was carried into captivity. (See Jer. lli. 30.) We may expect, according to this computation, the remnant of Israel to return with the first companies of Judah in 1843, but must wait 93 years longer for the perfect year of Jubilee, or for the full establishment of Christianity to the entire nation.

There is another computation of time which goes to connect the last gleanings of Ephraim with this final desolation of Judah. Probably there were a few Israelites remaining in Judea, 93 years after the desolation of Samaria. If so, it will favor the idea that the tenth of Israel are mingled with the Jews in their dispersion and to be restored by the same gradual process.—Ezekiel iv. 5.

It was exactly three hundred and ninety years from the revolt of Jeroboam and the ten tribes from the house of David, to the final desolation of the whole land by Nebuzaradan, in the twenty-third year of Nebuchadnezzar, B. C. 584. And from the 18th year of Josiah, (2. Chron. xxxiv. 29, 31.) when the house of Judah entered into solemn covenant with God to walk wholly in his ways, to the same period, was just 40 years. So long God bore "their walking contrary unto him."

This must suffice for the commencement of Ephraim's captivity. But we are not yet done with Judah. The Lord bore long with them. Hosea vii. 45.

Again, He exclaimed by the mouth of his prophet Hosea, xi. 8,—*"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboam? Mine heart is turned within me."* Moved by tender compassion, God sent his prophets to warn his people of their doom, before their utter destruction. Of those Isaiah, Jeremiah, and Ezekiel are conspicuous, giving many interesting statements of time and circumstances, some of which have been already introduced. This little work can admit of only a few more, and such only as go to confirm and illustrate general chronological points. The agreement of all the prophets on these points, with the apostle John is truly wonderful, and strongly invites to investigation.

Various means were used to show the degenerate people of God, the ruin and woe to which they were hastening, if not averted by speedy repentance and reformation.

The same year in which Ephraim was absolutely "broken to be no more a people," was Judah brought under subjection to the king of Babylon and Manasseh, the king, carried captive having been a very wicked prince. While in Babylon, he became sincerely penitent, and the Lord softened the heart of the Assyrian king, who consequently permitted Manasseh to return to Jerusalem, and that city enjoyed a respite of 70 years.

In the third year of Jehoiakim, (607) Nebuchadnezzar carried the second portion of Judah captive to Babylon, among whom was Daniel and his three friends, (Dan. i. 1. 2. Chron. xxxiv.) Jehoiakim was slain, and Jehoiakim his son, reigned a few years in his stead, and was carried into Babylon.

The third prominent period in which Judah was carried into captivity, we find was in the eleventh year of Zedekiah's reign, 588, (2. kings. xxv. 2. Chron. xxxvi. 17.)

To give a vivid impression of the wretched condition of Jerusalem at this time. Ezekiel was directed to draw on a tile the representation of a besieged city. In this we have high authority for pictorial illustrations. See Ezekiel, chapter iv.

The captives in Babylon, as well as the remaining Jews in their own land, vainly hoped that Jerusalem would be preserved. But Ezekiel by this, a most expressive sign, was commanded to show them to the contrary. This sign was given at the same time that the prophet lay 390 days on one side and 40 on the other, already noticed. On the tile, or large brick, the prophet probably drew a rude map of the city, like the foregoing cut with his iron pan and battering rams placed around it. Or he might have designed a representation of the remaining portion of the houses in the following manner.

This must have been a painful experiment to the prophet to lay so long on one side, but the Lord would sustain him in the way of obedience to his command. The temple and city were at this time set on fire and entirely destroyed.

Still there was a remnant of Judah left in the land, who continued their wickedness, and four years afterwards, (584,) Nebuzaradan, captain of Nebuchadnezzar's guards, invaded Judah, fell on the poor remains of that miserable people, seizing and carrying captive to Babylon all who had not fled to Egypt, which amounted to no more than seven hundred and forty-five persons.

Thus were the judgments four times predicted in the 31st chapter of Lev. inflicted on Israel and Judah at four different periods, at least. The fact that there was 93 years, between the first and last of these judgments, will receive further corroboration as we proceed. A small diagram on the next leaf, will relieve the reader, until after the introduction of another strong chain of corroborative predictions, relative to the seven times captivity of the Jews, found in the 4th chapter of Daniel, under the emblem of a remarkable tree.

To be continued.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JUNE 1, 1840.

CONDITION OF THE OLD WORLD.

The news from Europe and Asia by the BRITISH QUEEN, are still portentous. In view of the present condition of the old world, the Editor of the *Mercantile Journal* makes the following very just and seasonable remarks. They were prepared for the last No. but are still in point. Let them be read and pondered. We are upon the eve of fearful events.

"WAR. It appears by the advices from Europe, by the Great Western, that mighty ele-

ments are in commotion, and the clouds of war seem to be gathering over Europe and Asia. What with the cupidity of Great Britain, the jealousies of France, the ambition of Nicholas and Mehemet Ali, the military power and taste of Prussia and Austria—it would be remarkable if another year should pass without a furious and bloody war. We ardently hope, however, that these clouds may yet be scattered by the spirit of kindness, of justice and Christianity—for a general war in Europe would be a fearful event. It would be fought by hosts, not of 20,000 each, but of hundreds of thousands—and the art of slaying mankind is now carried, by many wonderful *improvements*, invented within the last dozen years, to such *perfection*, that a war among those mighty powers, would be of a sanguinary, of a *depopulating* character, to an extent never before witnessed, or dreamed of, even by Napoleon, in his wildest visions of *glory*.

The progress of events in Europe and Asia, will continue to be watched with great interest by those who dwell on this side of the Atlantic—and instead of doing aught to stimulate this man-slaying spirit, which, like a volcano too long pent up, seems about to burst forth, we ought to strive all in our power to quell and destroy it.

MR. MILLER IN NEW YORK.

MR. MILLER commenced a course of lectures the 16th ult. in the Christian Chapel, corner of Norfolk and Broome Sts. Our prayer is, that much good may be done in that great and wicked city, by these lectures. Every thing, however, that can be done to prevent it, will no doubt be thrown in the way to neutralize, if not destroy their influence. Opposition is to be expected from Sceptics, and the enemies of evangelical religion; but from the friends of revivals, and pure and undefiled religion, we should not naturally expect such opposition; but, we have seen the professed servants of God join hand in hand with the wicked, to put down the work of the Lord, as connected with Bro. Miller's labors, which in any other case, they would shudder to do.

The first developement of this spirit manifested itself in a handbill, which was distributed freely at the door of the chapel, by the direction of an Agent of Bro. Cambell's new work on the prophecies. This handbill contains several favorable notices of Bro. Cambell's work, taken from the N. Y. Evangelist, N. Y. Observer, and the N. Y. Weekly Messenger. From the latter, we quote the following:

"Illustrations of Prophecy—by David Cambell. In these days of fanaticism and false doctrine, when the world is full of speculations concerning the near approach of the millenium and the day of judgment, a clear understanding of the prophecies must be of the utmost importance. *Miller and his coadjutors, are now doing more harm to the cause of religion than they can ever hope to repair, and all efforts to arrest the mischief they are producing, should be encouraged by the Christian world.* Mr. Cambell's work is the very thing that is needed to bring about such a result. By illustrating, in a clear and understanding manner, the meaning of those prophecies which enthusiastic teachers have misappre-

hended, he shows that all who are willing to inquire, may so far acquaint themselves with the truth, as at least, to see the absurdity of the thousand erroneous interpretations of prophecy which are now before the public."

The object of the handbill was to advertise Bro. Cambell's work. But why should he insert such a censorious and slanderous article as the above, against Mr. M. and his co-adjutors? Was it fair, was it just, on the evening of the first lecture, when the prejudices of the people were already roused up against the Lecturer, by the partial and lying newspapers of the age; we ask the candid, was it fair, to throw into the meeting such an article, with the authority of great names to sustain it; before the Lecturer had a chance to be heard at all—the first thing that met the eye of the audience, after entering the chapel, was:—"Miller and his co-adjutors are now doing more harm to the cause of religion than they can even hope to repair," &c. We are willing that all should freely speak, or write their sentiments on this great subject; but all will see the injustice of the above. We do not believe that Bro. Cambell would give it his sanction. It can have no effect upon those who give Mr. M. a candid hearing. But, it may be the means of destroying many, who otherwise might have heard to the saving of their souls.

OUR EXCHANGES. We have now quite a large list of exchange papers. Many of them have given a favorable notice of our little sheet, for which they will please to accept our thanks. Those who have not as yet taken notice of our paper will greatly oblige us in so doing.

We observe that several editors of religious papers have taken articles from the "Signs of the Times," without giving credit. Are they unwilling to let their readers know that such a paper exists? If they continue in this course we shall expose them in due time.

CORRECTION. Two of the references connected with Mr. Miller's rules for interpreting Scripture, as published in the last number of the Signs of the Times, are incorrect. They are under rule 1st. for Matt. v. 8. read Matt. v. 18. And under rule 8. for Dan. vii. 8. read vii. 3.

ERRATUM.—No. 4, p. 30, third column, 8th line from top, for 4079, read 4709.

CORRESPONDENCE.

LETTER FROM R. B. MEDBURY.

DEAR BROTHER HIMES,—In compliance with your request, I will endeavor to send you some account of the results of Mr. Miller's lectures among us, although I am not wholly unapprised of the difficulty of the task. Every one must admit, that amid a variety of causes operating simultaneously, human reason is very liable to err in attempting to point out the true order of sequence, and perhaps there is no moral cause the results of which will receive their full and impartial development till the judgment of the

great day. All that I shall attempt therefore is a simple statement of some facts connected with his labors here which will enable you to judge for yourself.

For several months past we have enjoyed and are still enjoying a pleasing work of grace among us. This revival, as stated in the account published in the Christian Watchman of the 8th inst., was in progress when Mr. Miller commenced lecturing here. In speaking of the results of his labors, however, it is but just to say that his influence here preceded him. It will be recollected that sometime in Jan. he lectured at Cambridge-Port, about four miles from us. Many, both of our church and congregation, attended one or more of these lectures. The first two subjects of the present work among us, as well as some others who have since been hopefully converted, regarded those lectures as instrumental of fastening permanent conviction upon their minds. Several Christians, too, were awakened to a new sense of their duty.

There had, however, been rather more feeling than usual in several of our meetings previous to that time. And in the interval which elapsed between this time and the commencement of Mr. Miller's lectures here, the blessing of God had accompanied the means of grace at home to the hopeful conversion of about twenty. The work evidently received a new impulse while Mr. Miller was here. His lectures were attended by crowds who listened with profound attention, and we have reason to believe, in not a few cases with profit. Many persons from neighboring villages shared the benefit of his labors in common with us, and, in several cases returned to their homes rejoicing. Other means of grace were however mingled with his labors, which were no doubt in a great degree owned and blessed of God.

Among those who have since united with our church many have mentioned Mr. Miller's lectures as the means under God of bringing them to repentance. They have generally stated that for months or years they had thought more or less upon the subject, but that, on hearing him, they felt it was time to take a stand. The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God. It was not so much the belief that Christ might come in 1843, as it was the certainty of that event, with the conviction that they were not prepared to hail his coming with joy. Many however who listened to his whole course of lectures with a heart unmoved, have since been melted into contrition and become the hopeful subjects of renewing grace.

Many Christians who attended Mr. Miller's lectures here, have regarded them as the means of quickening them to new spiritual life. I know not that any one has embraced all his peculiar views, but many have been made to feel that time is short, that the coming of Christ is at hand, and that what they do for their fellow men must be done quickly. They have felt that hitherto the doctrine of the second coming of Christ had had little or no practical effect upon them, and, that while they could suppose at least one thousand years between that event and the present time, its influence must be less than if it were a matter of constant expectation. They think that the contemplation of this subject has awakened feelings which the anticipation of death had never kindled in their breasts. Earth has receded, and their attachment to all sublunary objects has been loosened. Eternity has

have become more distinct objects of vision. seemed to open near before them, and its scenes While the soul, with all that pertains to its immortal weal or woe has been felt to eclipse every other object of earth. In a word they profess to have consecrated themselves unto the service of God, and to labor to be found watching whenever the master of the house should come, *whether at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he should find them sleeping.*

Watertown, May 21, 1840.

MILLER'S LETTERS, NO. 6.

MY DEAR BROTHER HIMES:—I am now in this city, lecturing in the Christian Chapel, corner of Broom and Norfolk-streets, to good assemblies. Last evening, we had a solemn time; an anxious and deep attention pervaded the whole congregation. My subject was the 70 weeks. I left Portland, Me. on the last Tuesday in March, and by stage and rail-road, I arrived at home on Friday night following, being absent from home nearly six months, having delivered 327 lectures. I found the people in the city of Portland, a kind, benevolent, and intelligent people. In no place that I ever visited, have I found so little of self-exaltation as in Portland. The people appear to be more on a level than any other city of my acquaintance. I saw none of that haughty, aristocratical pride which may be found in almost every other place of importance in the Union. They seem to possess, a seaman's benevolence, and a sailor's love. I believe they in general possess warm hearts, and open hands. And in no place has my master's message been better received than in Portland. The apparent effect of my lectures when I left, were good. One thing I wish to notice, in all cities which I have visited, the Editors of religious newspapers have almost invariably misstated and ridiculed my views, doctrine and motives; but in Portland, I found, as I humbly believe, an *honest Editor*; of the "*Wesleyan Journal*." He gave a candid, honest and impartial account of my views and lectures; as published in your last No.

Soon after I got home, I began a course of lectures in the Church to which I belong. The brethren obtained the help of Brother Hulbert, of Ira, Vt., a warm hearted and excellent man. He preached half of the day, and I the other. The Lord was among us; and many backsliders, and some who had been halting between two opinions; others who had made light of these things, were brought to obedience. A good work is now going on. I then went to Benson, Vt. I found them contending with each other in sectarian bickerings; especially our Congregational and Methodist brethren. I began my course of lectures in the Baptist meeting-house. The several clergymen in the town met with us, and all contention ceased for the time. The Lord came down in great power, and by his spirit a gracious influence was felt, and many a stout heart yielded to the gospel of Jesus Christ. About 30 were converted and obtained a blessed hope; and about one hundred more were anxious when I left. I think there will be a great work in that place, if the sects leave off their contentions, and work for the salvation of souls. One anecdote. On my way home from Portland, a young man dressed in black, got into our stage to ride a few miles. He was very talkative. He was of about 30 years of age, and as I afterwards learned, was a clergyman in a town near by. His conversation was chiefly on the reverends of the day, telling what a smooth

preacher A. was; how learned B. was; and how popular Mr. C. was. By his remarks, all would suppose he understood all the common phrases of the day; knew all the great men of the age, and prided himself on the immense amount of knowledge which he had obtained of men and things. A short time after he took a seat in the stage, we stopped to dine. I found the keeper of the stage-house and our guest were familiar acquaintances. They very soon began to converse, and the name of the old prophet Miller was introduced. The keeper inquired of our gentleman in black if he had read Miller's lectures, that he loaned him the other day, and if so, how he could avoid the conclusion to which the old man had arrived. To which he replied, that he only had read a *few words in the introduction*, and found that the author himself had acknowledged that he was an *illiterate man*, he therefore had no confidence in the work." Ah! how can any good thing come out of Nazareth?

LETTER FROM JOHN EWEN.

MR. EDITOR,—Having seen a notice of a paper called the "Signs of the Times," relating to the second coming of Christ, and having read Mr. Miller's lectures, and being somewhat interested in the subject, I wish to read your paper also. It is my opinion some great event is near, and I believe we should search the Scriptures daily and avail ourselves of every means to obtain right and correct conclusions on the subject. Christ will assuredly come; and blessed will that servant be, whom his Lord, when he cometh, shall find watching. I have for some months past, thought much of that day, when that same Jesus whom the disciples saw ascend up into heaven, will in like manner descend;—leave the mediatorial seat and become a Judge. What a glorious day will it be to the sincere and devoted christian,—to the wise virgins who will have their lamps trimmed and burning; they who are looking for and hasting to the coming of the day of God, when the heavens shall be on fire and the elements melt with fervent heat, when this earth shall pass away with a great noise, and when the dead in Christ shall be raised, and we that are alive and remain shall be caught up together with them to meet the Lord Jesus in the air, and so forever be with the Lord. But few in this place are disposed to believe that the end of all things is so near. I presume my christian friends have not thought so much of the subject as they would, were it descanted upon more by the professed preachers of the gospel. I see no impropriety in making it a topic of common conversation. This earth was once destroyed by water, and all flesh perished except Noah, and those who were saved with him in the ark. This same earth will be destroyed by fire, and all the wicked will be burnt up root and branch; but the righteous will have a place of retreat, for the Savior will provide and take to his arms all those who love him, and he will be to them an ark of perfect safety. When the earth is burning as an oven they will be changed, and will be taken up with their Lord in the air. Noah was a preacher of righteousness, and, no doubt, declared the whole truth, he kept nothing back, and consequently, denounced upon the antediluvians the impending judgment, that the earth would be destroyed by water. He was faithful in his generation, and what God had revealed to him he proclaimed in the hearing of the children of men, and in view of the certainty of that event exhorted them to repent

speedily—he prepared for himself and family an ark, that he might be saved from the deluge. We, who are living on the eve of time, and who believe the earth to be waxing old and will soon be folded up as a garment, and laid away; ought to declare to our fellow men our belief, and what the prophets, Christ and his apostles have said, and what will come to pass, that we all may be ready when the cry is made, "The Bridegroom cometh, go ye out to meet him," As Noah said to the antediluvians, "The Lord will destroy this earth with water," and as Jonah preached, saying, "This great city Nineveh shall be destroyed within forty days;" so ought we to say, "This earth that now is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." The signs of the times indicate some great event is near, even at the doors; many are crying "peace and safety," and saying to-morrow shall be as to-day and much more abundantly. Some are saying, "Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the beginning?" and others are scoffing and putting far away the evil day and crucifying the Son of God afresh; but he will come and will not tarry, and every eye shall see him and they which have pierced him shall mourn, and all the kindreds of the earth shall wail because of him.

I have written more than I intended when I commenced, but it is to me a subject of the greatest importance, and a subject that ought to interest every human being, more especially the professed follower of Christ. We must all know of this day when it comes, whether living or not; for the dead in Christ will then be raised and come with Jesus, and we that are alive and remain on the earth will then be changed and be caught up together with them to meet the Lord Jesus in the air, and so be forever with the Lord. We should so live as to be prepared for that day; we should watch and be sober, that that day should not come upon us unawares. We should expect it, should so live as if the present day was the last day of our lives, and should always have our lamps trimmed and burning, that the Lord when he comes should not find us sleeping.

Affectionately, yours.

East Corinth, May 5th, 1840.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

LATEST FROM EUROPE.

We select the following extracts from several New York papers, which contain a full account of the foreign news by the British Queen.

THE EASTERN QUESTION.—Private letters from Malta bring intelligence respecting Alexandria to the 7th of April, inclusive. The plague is still raging there. In Syria there is no movement of the army against the Porte, but, on the contrary, the Egyptian troops are just as they were before the battle of Nezib, at Antah, Adano, Aleppo, and Acre, where there are 12,900 men. Ibrahim Pacha is at Mareseh, a little wood-built village without inhabitants or bazaar, and the soldiers burn those houses that will not

serve for habitation. The regular troops in Syria are 12 regiments of infantry (of the line), 11 of cavalry, 5 of artillery, and 11,600 men of irregular troops, chiefly horsemen.

TRouble IN EGYPT.—Alexandria letters state that Colonel Hodges the British Consul, had provoked the anger of Mehemet Ali, by offering passports to Turks to return home. This Mehemet Ali would not suffer, and seemed highly indignant against the English. He seemed disposed to court the French for aid and protection, and was determined to resist all concessions beyond those he had already promised. His force, applicable to the defence of the country, amounted to 200,000 men.

The foreign Journals state:—

Letters from Constantinople say that the attempts of the British Government to procure the return or escape of such officers of the Turkish fleet at Alexandria as were dissatisfied with their detention there had irritated Mehemet Ali, inasmuch that he prohibited, on pain of death the return of any officers to Turkey and nominated Ahmed Pasha (the late Captain Pasha) to the command of the united Turkish and Egyptian fleets. The letters before us state that this proceeding of the Viceroy has caused a vast sensation in the Turkish capital, and so much incensed the Government that prompt and strong measures were looked for.

It appears that this was not the only point on which Mehemet Ali and the British had had a difference. The interruption given by the British ships of war to the passage of several hundred volunteers from Albania to Alexandria, in vessels under the Ionian flag, to recruit the army of Mehemet Ali, had so much irritated the latter, that in his communication with Colonel Hodges he threatened to produce a revolt in Albania and Asia Minor. Colonel Hodges is said to have used a strong, and, in diplomacy, somewhat unusual figure, in his reply to this threat. "If," said he, "you persist in the use of language of this nature, England will pulverize you ere three months expire!" The consuls of the other foreign Powers succeeded, however, in patching up the quarrel. The Gorgon steamer was reported to have carried to Alexandria a formal demand for the immediate restitution of the Turkish fleet, and that in case of refusal, the English Consul and other British subjects there, were forewith to depart.

The Russians continued their preparation for war in the ports of the Black Sea, and were said to have announced to the Turkish Government that they were ready to send an army to co-operate in an attack on Ibrahim Pacha. The British Government were said to be intriguing to out-manoeuvre the Russians and to foment discontent in the Turco-Egyptian fleet, and even to meditate the landing of a force on the coast of Syria.

EGYPT.—Beirut, March 27.—War seems threatening, if we may judge by the extraordinary preparations which are being made upon every point of our coast, not even excepting our city. Ibrahim Pacha is still at Marasch. 8000 men are already in garrison at St. Jean d'Acre; the 10th and 30th Regiments of Infantry, as well as 1,000 regular and 1,000 irregular artillerymen, have arrived; 95 thirty-six pounders, and 117 of other calibre which were taken at Nezib, have been brought here. M. Szultz, Lieutenant Colonel of Engineers, left this city yesterday, in order to rejoin Solimau Pasha in

that strong hold, we must, therefore, presume that we are on the eve of a war."—*Le Sud.*

Extract of a letter dated Cabul, Jan. 23, 1840:—"At present we have much at stake here, and those employed share a vast responsibility, for we are fast drawing to that point when two great nations, England and Russia, must measure their strength on the plains of Central Asia. Russia is by no means disposed to take our advance into this country quietly, and a crisis is far nearer at hand than the great statesmen and speculators wish or desire. Ere long England and Russia will have warred with each other in Tartary, or come to the tacit conclusion that the Oxus is to be the boundary line which shall separate them."

CIRCASSIA.—The accounts of the utter failure of the Russian expedition upon Chiva are confirmed. The troops were so diminished by cold, sickness and famine, that it was found impossible to proceed. This is not the only disgrace which the Russian arms have experienced. The brave Circassians have captured one of their forts, defended by twenty pieces of artillery, and taken many prisoners. Very large reinforcements would be sent from Sebastopol to the Russian commander in Circassia.

PERSIA.—Letters from Constantinople repeat the rumor, that the Shah of Persia was marching with army upon Bagdad.

Naples.—A letter of the 12th, from Rome, published by a Lyons paper, contains the following:

"An English steamer has returned from Naples to Malta to demand from Mr. Temple, the definitive answer of the King to the note of Lord Palmerston. Apprised of this fact, the King started in haste for Castemare, and the English envoy had no one with whom he could communicate at the palace. The steamer was obliged to go back to Malta, without bearing to the English Admiral the desired information. The first act of English hostility will probably be the seizing of the Neapolitan fleet, which is out of port. The fleet consists of 12 sail, the Vesuvius 82 guns; Parthoipe 60; Isabella 48; and the Urania 46;

ALGIERS.—The Paris papers contain letters from Algiers of the 18th. The arrival of the Duke of Orleans had caused great joy among the troops, and the campaign was immediately to be commenced. Operations are to be begun on an extended scale, as the commander-in-chief is determined to risk everything to put down Ard-el-Kader. Indeed, the future safety of the African colony depends on a vital blow being struck against the power of the Emir, and the hostile tribes who have now obeyed his summons to a holy war. Ard-el-Kader was at Medeah with his regular forces. He had fortified some of the mountain passes, and was busy in exciting the insurrection even among the most distant. He has offered temptations of money and land to such French soldiers as may desert. His irregular troops carry their audacity to a great length, and notwithstanding the presence of 30,000 French troops in the immediate vicinity of Algiers, extensive robberies of cattle are daily perpetrated.

The whole force of Marshal Vallee now amounts to 50,000.

The following remarks on the oppressive and barbarous conduct of the English nation towards China, are from the *N. Y. Sun.* Ed.

THE OPIUM WAR.—The course which England has determined to pursue towards China, will hereafter be written down in the history of the present times, as an instance of gross injustice, cruelty and oppression. Truly, the celestial Emperor is not so far from right as many may suppose, when he denominates the English "barbarians." What are they doing? Why, to speak plainly, and call things by their right names, they are going forward to attack a defenceless nation, untaught in the science of war, to butcher the inhabitants, burn their dwellings, lay waste their fields, and sack their cities, for no other cause except that an effort has been made to suppress the sale of a drug, the use of which was producing the most appalling effects throughout the empire. The government of China saw that the people were becoming brutalized by opium, illegally brought there by foreign ships. They determined to take strong measures for the purpose of remedying the evil; and they were right in doing so; their object was moral, just and humane; they should have received the aid of every civilized and christian nation upon earth. But England crosses their path, and determines to enforce a continuance of the immorality and brutal intemperance which the Emperor was honestly endeavoring to suppress.—is there any difficulty then in deciding who shows most of the "barbarian" in this matter? The only difference that we can perceive between English barbarians and others, is, that the English are sufficiently enlightened to know that their conduct is barbarous and wrong, while other barbarians act ignorantly.

The last number of *Hunt's Merchant's Magazine* contains a long and able paper upon this subject, pursuing the whole controversy from its first commencement to the present time, and examining fully and fairly the causes which have led to this unholy war. No man can rise from a candid perusal of this disclosure of facts without feeling horror stricken at the conduct of Great Britain. The necessity which the Emperor was under of putting down a traffic that was destroying his people in the most dreadful manner, may be gathered from the quantity of the contraband article imported into his dominions and the effects produced upon the inhabitants by its use.

The British East India Company first conceived the idea of making the taste for this drug among the Chinese a source of profit, about seventy years ago. Since that time they have been carrying on the demoralizing trade to a great extent. The rapidity with which it has increased shows to what extent the taste for and the consumption of the drug have increased. In the year 1800 the quantity sold at Calcutta alone, for the Chinese markets, was 4,054 chests; in 1830 it was 8,778 chests; in 1835 it was 12,977 chests, and in 1837 it was 16,916 chests. The amount for which the latter quantity was sold was 25,395,300 "sicca rupees," equivalent in our currency to \$11,581,838. Besides this, large quantities were carried from other places and it has been estimated upon good authority that the whole amount actually imported and sold in the Chinese empire during the year 1837 was at least 34,000 chests, valued at about \$23,000,000.

The effects produced by the use of this intoxicating drug are, in the first place, exhilarating and delightful to the highest degree, and naturally lead to a more free indulgence in it. But the enchanting spell is soon broken, and the fatal and inevitable consequences that follow are thus

vividly depicted in the article to which we have alluded—"Instead of creating pleasurable sensations, the imagination clothes surrounding objects in all the frightful horrors of hell. Sleep no longer furnishes repose, for it brings with it the most unearthly and frightful dreams; and a state of mental misery too dreadful to be borne, inflicts its daily and nightly curse. The physical debility which results from the excitement is awful. The appetite is soon destroyed, every fibre in the body trembles, the nerves of the neck become affected, the muscles get rigid, the digestive organs are rapidly impaired, the frame becomes emaciated, the memory fails, and he becomes prematurely old, until at length, his very existence is a deep, a dreadful punishment; and after offering up to the revengeful god which his appetite has created, the powers of his intellect, the health and energies of his body, and the last gleam of his moral perceptions, death casts around him her dark shroud and he is removed from the scene of his mortal sufferings."

As early as 1796 the Emperor of China was aroused to a sense of the dreadful ravages which this drug was making among his people, and he caused a law to be promulgated forbidding its importation and punishing severely all who were found guilty of using it. As a moral and christian nation, England should have aided him in carrying out his benevolent and worthy views; but on the contrary, she evaded his law and continued to smuggle her vast and increasing stores of opium into his dominions, sacrificing thousands of his people to her avarice. He had no course left, but to take strong measures to prohibit the traffic, or else see his laws trampled under foot and his people become a vast herd of brutalized opium eaters. He took the right course; he determined that his laws should be respected and his people preserved. He may not have observed all the rules of etiquette or the forms of national law, as understood by enlightened nations; But the whole world will say that he is right in principle and England wrong. Why is it then that the latter government wages war? Evidently because China is unskilled in arms, and can be conquered, and because the revenue of England requires that she should enforce a wicked and abominable traffic at the point of the sword. But let her beware.—Heaven may guard the right—the God of battles may shield the innocent from the bloody outrage about to be attempted. But be the result what it may, the glory of England will be tarnished in the eyes of all mankind by her oppressive and cruel conduct towards a weak and unoffending people. If she perseveres in this unhalloved enterprise, let her henceforth boast no more of her efforts in the cause of civilization and philanthropy; Her pretences will be considered hollow and hypocritical.

Refuge of Scoffers.

"There shall come in the last days, scoffers."

ALARM---DUTIES OF UNIVERSALISTS.

["Men's hearts failing them for fear."—Ed.]

The hosts of the enemy are alarmed. The rapid spread of Universalism has carried consternation through all their ranks. The conversion of several of their clergy and of many of the members of their churches and congregations to Universalism, has driven them to desperation. We perceive that they are determined to make a strenuous effort the present summer to regain

the lost ground. We apprehend the effort will be general throughout the State; but it will be very vigorous in Boston. The revival forces will be concentrated here. That great black-guard and infamous reviler of Universalists, Jacob Knapp, is to be brought on here, in the course of the season. So the New York papers say. Where's Miller? He's fled—gone into the shade, we know not where. Those who used him to get up revivals, are now glad to get rid of him. In view of these operations, we recommend to Universalists watchfulness and prayer. Frequent meetings of the brethren and sisters are desirable, to give opportunity for mutual conversation and encouragement. It cannot be necessary for us to offer a word, to incite the pastors to a vigorous discharge of their duty. They are always ready. But we exhort our lay brethren to more diligence and activity. Meetings for prayer, praise and exhortation, in different neighborhoods, will be very useful. The brethren should often speak to each other of the important concerns of religion. Cultivate the spirit of devotion, and be always zealously engaged.

Be on your guard against the tricks of revivalist. There is nothing in which there is more dishonesty, than in the measures by which modern revivals are produced. And yet all these measures are blasphemously attributed to the spirit of God. Are they not all the work of the *craftsmen*? Are they not carried on by human *cunning* and *ingenuity*? Do you not find the partialist priest and his satellites very *busy* at work on these occasions? The minister is running all over town, visiting houses to which he is not invited, and in which he is not welcome, talking to children in the streets, and doing every thing that lies in his power to keep the excitement alive. It is the work of man, and not of God. It is produced by human cunning and craft; and the object is not to convert men to virtue and religion, but to sectarianism, and a belief in endless damnation.

Brethren of the Universalist faith, we need resort to no such low and disgraceful measures. Let us depend upon the power of truth. Let us commend the truth to other men's consciences. Let us talk with them, and endeavor to incite the spirit of inquiry into their minds. Let us ever be zealous, steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

Trumpet.

PROTRACTED MEETINGS.

'No levelled malice infects one comma in the course I hold.'

'I see them stand like greyhounds in the slips,
Straining upon the start:—the game's afoot!'

Yes, 'the game's afoot' now, surely. Not only here, but round the environs of Portsmouth, N. H. and at Portsmouth, likewise,—the Methodists, Orthodox and Baptists ministers are busy in,—

'Dealing damnation round the land!'

I've just returned from a factory village not many miles from Dover, N. H. Such a siege as they've had of it! They commenced operations last December, and haven't got through yet! I suppose they mean to do things through this time; for, last year, and times gone by,—their converts, after,—

'Being much enforced, showed a hasty spark,
Then straight were cold again.'

One thing these meetings have done, they have set the different Societies by the ears. Last summer, all was peace and harmony among them—but now they are at one another's heels crying 'havoc.' The Methodist began the meetings, and the Freewillers perceiving that they had seduced some of their sheep from the fold, commenced operations forthwith. 'Tis true the Methodist had the start, but the Freewillers soon made up for that; their minister's lungs not being made of so stern stuff as their antagonist, a committee was despatched to a neighboring town for a screamer. I happened to be at their meeting, when he made his debut, soon as he opened his ponderous jaws, and began to let out his voice of thunder, it reminded me of a passage in Manfred,—

'I'm the rider of the wind,
The stirrer of the storm;
The hurricane I left behind
Is yet with lightning warm!'

After railing at all other societies but his own, the Universalist in particular, which he said were no better than infidels,—he told the congregation, that the angel Gabriel was now present with open arms ready to receive any one who would come forward for prayers; and that yonder was Beelzebub standing ready to transport them that wouldn't come forward, to his own dominions. He told them that their church was the best road to heaven;—that he supposed that many present would like to come forward,—but that the devil held them back; that some of the saints of the church had better go to the rescue—and lead them up—for then the devil would have no power over them. Where upon the choir struck up,—

'Come ye sinners.'

The saints then went round and coaxed up some twenty or thirty young men and damsels, and then commence praying, interspersed with,—

'Dismal screams,
Shrieks of woe,
Sullen moans,
Hollow groans,
And cries of troubled souls!'

I could stand it no longer,—my very soul was sick to see the religion of our Savior perverted thus;—I left the church, saying to myself,—Father forgive them, they know not what they do.'

Trumpet.

LITERARY NOTICE.

AN ADDRESS TO THE CLERGY, ON THE NEAR APPROACH OF THE GLORIOUS, EVERLASTING KINGDOM OF GOD ON EARTH; AS INDICATED BY THE WORD OF GOD, THE HISTORY OF THE WORLD. SIGNS OF THE PRESENT TIMES, THE RESTORATION OF THE JEWS, &c., BY REV. J. LITCH. Author of "Review of Miller," "Christ's Second Coming about A. D. 1843," &c. Boston: Dow & Jackson, No. 14 Devonshire Street. 1840.

The above is the title of a work just issued from the press, and is designed, as its title indicates, to call the *attention of the Clergy* to a subject, which has too long been neglected. The views presented are substantially the same as those advocated by Mr. Miller, although the mode of argumentation, is, in most respects, especially in the three first sections, different from that pursued by him. In the second section, on

"the Restoration of the Jews," the author has presented an argument entirely different from any thing we have before seen. And we think the argument conclusive against the doctrine of the literal restoration of the Jews to Palestine. At any rate we should like to see what arguments can be brought against it.

The third section, presents a demonstration of the fulfilment of the time times and a half of Daniel, and the 42 months and 1260 days of Revelation; and proves incontrovertably the near approach of the glorious, everlasting kingdom of God. In short the author evinces a thorough acquaintance with the subject on which he treats, and has done honor both to himself and the subject. The work is just what the exigencies of the times demand, and we doubt not will be read with interest and profit, by all who desire to know the truth on a subject of such vast importance.

We recommend to all our readers to procure and read the work.

That our readers may see more fully the nature of the work, we subjoin the chapter of

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J. V. HIMES, EDITOR.]

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ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

MR. CAMBELL ON THE RETURN OF THE JEWS.

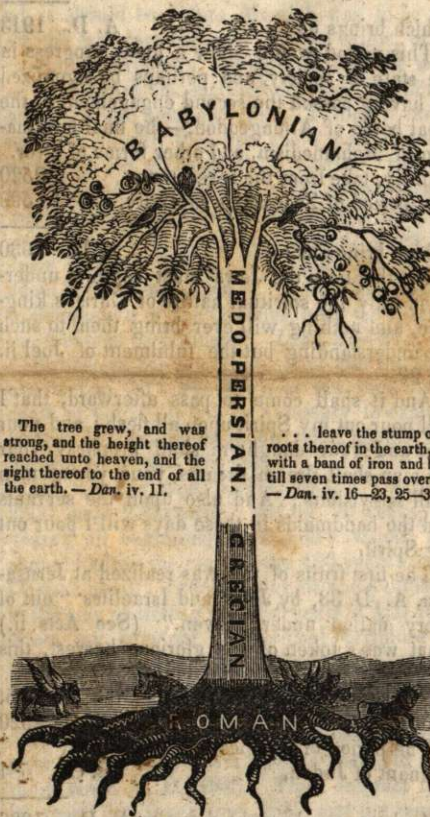
Daniel iv. 9. "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of my head in my bed; I saw, and beheld a tree in the midst of the earth, and the height thereof was great. This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

And "seven times shall pass over thee." This notable expression is repeated also, in verses 16, 23 and 32,—just four times, as in Leviticus xxvi. 18, 21, 24 and 28. "Seven times," which is four times repeated in those two chapters, 2520 years, constitutes the entire boundary of Daniel's evening vision. It commences with the captivity of the Jews in Babylon, and terminates with their general restoration from among all nations. The stump and roots of Nebuchadnezzar's visionary tree, which was the root of the four great empires, remain, "even with a band of iron and brass," during precisely the same period. It is true, the branches and leaves of this great tree, (Dan. iv. 14, 15,) denoted the splendor of Nebuchadnezzar's empire, and the cutting down of the tree, referred to the remarkable manner in which the king of Babylon was driven into exile "seven times," or seven literal years; but even this very strikingly accords with the period of the Jews' dispersion during the mystical "seven times," which equals 2520 literal years.

"The stump and roots" of the tree remain in the ground until "seven times pass over it." This clearly connects the three succeeding empires with the Babylonian, which are to continue precisely "seven times" before the "stone cut without hands" is to demolish them. Half of this period, that is, three times and a half, is as-

signed for the captivity of the Gentile church in mystical Babylon, and will be considered in its proper place.

Literal Babylon fell gradually, just in proportion as the Jewish captives were liberated, but was not utterly destroyed until the last company left, so will this tree, with mystical Babylon at its head, be destroyed, body and branch, stump and roots, just in proportion, and just as soon as the Jews are gathered from their long dispersion, and the Gentile church becomes purified from the harlotry of Rome.



This tree, as before remarked, in its primary signification, certainly exhibits the punishment of the Babylonian Monarch, but it contains, also, a more deep and comprehensive meaning. The four great empires of which Babylon was the first, form a perfect parallel line with the period of Israel's captivity, 2520 years. They both commenced together and will terminate together. The rise of these empires was gradual, and the fall of Ephraim and Judah, as we have seen, was gradual. The downfall of the last of these empires and the liberation of the Jews will be gradual, as we shall see hereafter. This emblem agrees most perfectly with the history of the house of Israel, as described in all other parts of Scripture. A modern writer gives this emblem another interpretation, and identifies it with the "vine brought out of Egypt." (Psalm 80.) To

this the author does not assent though the points of resemblance may hold good in some respects.

Daniel and Nebuchadnezzar were both troubled at this vision, but it is by no means to be supposed that either of them ever understood its deep and extensive meaning. It was designed for ages far future to them. Daniel sat one hour in astonishment, and his "thoughts troubled him" as the typical interpretation was revealed to him. (verse 19.) This had a direct bearing upon the person of the Babylonian monarch. Nebuchadnezzar, for his pride and arrogance against God, one year after the vision, was driven from among men, and his dwelling was among the beasts of the field, and he was made to eat grass like oxen until seven times, or seven literal years passed over him, and until he learned that the Most High ruled. This, as a matter of history, was fulfilled in seven years, but as a beautiful allegory, it requires seven prophetic times to be fulfilled on a proud and degenerate people. God warned them repeatedly by Moses and the prophets, that if they "would walk contrary unto him," and "would not be reformed by him" they should be driven among the beasts, that is the kings of the earth, and be punished seven times for their sins.

This is a long and dreary captivity to the Jewish church, the last half of which a degenerate Christian church suffers with her elder sister, the Jewish church, in mystical Babylon. But some few there are who have not "defiled their garments," and who have gone through the fiery furnace of persecution without the smell of fire upon their garments, though the furnace has been heated "one seven times hotter than it was wont to be heated," like the three Hebrew captives they came out unharmed. Daniel, too, stands as a representation of all true believers during this captivity, or in the words of prophecy, while driven among the beasts of the earth, the lion's mouths are closed and harmless.

In Jeremiah v. 14, we have this remarkable prediction.

"Wherefore thus saith the Lord God of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them."

How long shall they burn? Ezekiel answers, xxxix : 9.

"And they that dwell in the cities of Israel shall go forth, and shall set on fire and shall burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years."

A long trial of 2520 prophetic days, for the Lord said to Ezekiel, I have appointed thee a day for a year. Therefore this consuming fire is to last 2520 years. This would be heating the furnace "one seven times hotter than it was wont to be heated." Yet the Jews will come out of it, and a wicked world will exclaim with an astonished Nebuchadnezzar, (Dan. vi : 25,) Lo, I see four men loose, walking in the midst

of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

Yes, the Jews, when they return from their long captivity, will be seen walking with one like the Son of God. Ezekiel says, as quoted above, "they that dwell in the cities of Israel shall go forth," and Jeremiah, chapter 14, says, "And it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy. Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thy hand as a grape-gatherer into the baskets.

Thus did the Lord make thorough work in executing the punishment predicted in the 26th chapter of Leviticus. Now let the question be decided, when did the 2520 years commence with Judah? There is no doubt about the time of Ephraim's captivity, neither should there be with regard to Judah. Those who affirm that it commenced B. C. 677, at the time Ephraim was utterly broken, found their argument on the following verses of the 45th chapter of Jeremiah, referring to Judah.

Before proceeding to sum up this whole matter, the reader's patience and attention is called to the consideration of a few more striking coincidences, relative to the exact order of predicted punishment and its infliction on Ephraim and Judah.

God's first threatening (Leviticus xxvi. 18) "I will punish you seven times for your sins," began its execution on Ephraim and Judah conjointly, in the year B. C. 677. The length of the captivity was typically fulfilled in Nebuchadnezzar's banishment among the beasts, (Dan. iv. 16,) "let seven times pass over him," and received its earnest of accomplishment by the 70 years respite on the penitence of Manasseh and reformation of Jerusalem, and will be finally consummated A. D. 1843.

Second prediction. (Lev. xxvi. 21.) "I will bring seven times more plagues upon you according to your sins."—Executed on Judah and Jerusalem in the reign of Jehoiakim, 607, (2 Chron. 36,) typically fulfilled, (Daniel iv. 23,) "till seven times pass over him,"—received the earnest of its termination in the first edict of Cyrus, (Ezra i. 1,) 537, B. C. and will be consummated A. D. 1913.

Third prophetic warning. (Lev. xxvi. 24.) "I will punish you yet seven times for your sins," commenced its execution, B. C. 590, (2 Chron. xxxvi. 17, 18,) on Zedekiah and another portion of Judah with the destruction of the temple—typically fulfilled, (Dan. iv. 25,) "seven times shall pass over him,"—earnest of its termination, decree of Darius, (Ezra iv.) B. C. 520—fully consummated 1930.

Fourth and last predicted judgment. (Lev. xxvi. 28.) "And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." This last threatening commenced its fearful execution B. C. 584, (Jer. lii. 30,) when the remnant of Judah "was thoroughly gleaned as a vine," like Israel 93 years before, (Jer. xv. 9,) by the Babylonians who "turned back the

hand as a grape-gatherer into the baskets." The allegorical fulfilment of this is also described, (Dan. iv. 32.) "seven times shall pass over thee until thou know that the Most High ruleth," and received its embryotic consummation in the twentieth year of Artaxerxes, (Neh. ii.) when the last party of the captives returned with Nehemiah, 445, and will receive its final and glorious consummation in their great Sabbatical jubilee, about 1936. The crowning year of release, which was to the Gentile slave what the jubilee was to the Hebrew, comes, as we shall see, about A. D. 2000.

Now we are prepared for a summary, approaching to a mathematical demonstration. Let the view be as familiar as possible. Take the time that "Ephraim was broken that he be not a people," and Manassah carried captive, B. C. 677, from the whole period of the punishment

2520

677

And we have for our first date, A. D. 1843

Next take from the seven times 2520

The date of Jehoiakim's captivity, 607

Which brings us to A. D. 1913

This period would show a great progress in the state of society, and perhaps be signalized for having passed the second engagement of the great battle of Armageddon,—the final termination of Mohamedism, and other forms of error.

Thirdly, take from the seven times 2520

The period of Zedekiah's captivity, 590

Which brings us to A. D. 1930

By this time the Jews must begin to understand fully the spiritual nature of Christ's kingdom, and nothing will ever bring them to such an understanding but the fulfilment of Joel ii. 28, 29.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and the handmaids in those days will I pour out my Spirit.

The first fruits of this was realized at Jerusalem, A. D. 33, by Jews and Israelites "out of every nation under heaven." (See Acts ii.) That was a token of the glorious harvest, this will be the final consummation.

Fourthly and lastly, take from the period of the captivity 2520

The period of the gleaning of the last remnant of Judah, B. C. 584

And we are brought down to A. D. 1936 the grand year of jubilee,—the millennial "day of pentecost fully come" to the Jewish branch of the Christian church.

In my next, I will endeavor to elucidate the analogical importance of the Sabbaths and Jubilees of the Old Testament.

DAVID CABELL.

From Zion's Watchman.

THE KINGDOM AT HAND.

Continued.

6. I am further unable to consider the 70 weeks as foretelling or prefiguring the 490 years said to have closed at Christ's suffering, or at his birth, because I can find no inspired, nor other infallible testimony, that the period from Daniel's vision to Christ's birth, or suffering, was

just so many years. I know, that the next verse but one, says, "After three score and two weeks, shall Messiah be cut off;" (Dan. ix. 26.) and that some understand this of Christ, the Messiah's being "cut off," by death, and at the end of the 70 weeks, of the 24th verse. But these 62 weeks, if reckoned, "each day for a year," would make but 434 years, which would be 56 years too few to match the 70 weeks, or 490 years already considered. Moreover, this verse with the next, fortells mighty events to come to pass at the same time; such as the coming to destroy "the city and the sanctuary;" bringing them to an "end," "with a flood," "unto the end of the war," with "desolation" "determined;" when the "sacrifice and the oblations" shall "cease;" "until the consummation and that determined shall be poured upon the desolate." And will not all this be signally done at the general judgment? Or, was the period of the crucifixion "the end of the war" with God's people? (See Isa. xl. 2; 2 Cor. x. 4; 1 Tim. i. 18; 2 Tim. iii. 7.) Or was God's "determined" "wrath" then "poured" "out without mixture" on all his enemies, finally to be "desolate," or forsaken? Or did the Church's sacrifice then cease? At the judgment, sure enough, all this will be done; and then, too, "Messiah" will "be cut off," not in dying for sinners, but from being their offered Savior as never before. Should any say that these terrible events were fulfilled 40 years after the crucifixion, in the destruction of Jerusalem by Titus, a mere mortal, in a siege of flesh and blood, I need only reply, that the argument virtually acknowledges that event as being "40 years" too late for the end of the supposed 490 years, or 70 weeks, at the crucifixion.

And finally, should I call the "2300 days," 2300 years; and the "70 weeks," 490 years; all beginning at Daniel's vision; and should I admit the close of the 490 years to be at Christ's crucifixion, I should, after all, find a difficulty in the way of closing the 2300 years at A. D. 1843. From my personal and critical Scripture researches to find the amount of successive periods of historic time from the creation to the Babylonish captivity; and calling that period 70 years, I find them all actually, about 61 years to small, after adding 2300 years more to them, to make them reach to A. D. 1843. Then subtract these 61 years deficiency from A. D. 1843, and the remainder will be A. D. 1782, when the 2300 years next following the captivity, were actually ended; i. e. 58 years ago already. * (See calculation below.)

Whether the table below be correct or not, I have as yet heard of none attempting to show an important mistake in it, while, for nearly two years, it has been extensively before the public in periodicals; and since inserted in my work entitled "the Scriptures Searched; Or the Kingdom at Hand."

Thus I have answered my brother's questions, with some reasons for not admitting his supposed Scripture proof that A. D. 1843, is the year of Christ's second coming; and yet I could not prove, if I would, that the event will not come on that very year. Neither could I prove conclusively, its distance to be even one year yet future. I therefore feel, as I trust, the amazing importance as sensibly as himself, of all Christ's witnesses preaching continually, and rousing, the necessity of immediate repentance to all, in consideration "the kingdom of heaven," or everlasting kingdom of Christ "at hand;" as Christ himself did it; as John the Baptist did it;

as Christ commanded his apostles to do it, (Matt. x. 7.) as they *did* it in substance, till suffering martyrdom in the work; and as their successors did it also, to the fourth century. And so should we do it *now*, and "so much the more, as" we "see the day approaching," with more special and full evidence than heretofore witnessed, that not only ourselves, but that all mankind will now soon "stand before the judgment seat of Christ."

In another communication, I propose to show the correctness of the principle already stated concerning the indefiniteness of prophetic periods of time, with further proof that the precise distance of Christ's coming to judgment, though now specially near, is yet actually among the secrets of the Almighty.

HENRY JONES.

New York Feb. 24, 1840,

From the Creation to the Flood.

Adam begat Seth at the age of 130 years,	Gen. v. 3
Seth begat Enos, " 105 " "	v. 6
Enos begat Canaan " 90 " "	v. 9
Canaan begat Mahalaleel " 70 " "	v. 14
Mahalaleel begat Jared, " 65 " "	v. 15
Jared begat Enoch " 162 " "	v. 18
Enoch begat Methuselah " 65 " "	v. 21
Methuselah begat Lamech, " 187 " "	v. 25
Lamech begat Noah " 182 " "	v. 28, 29
Noah's age at the flood " 600 " "	vii. 6
Total	1656

From the flood to Abram's sojourning.

Shem begat Arphaxad, after the flood, 2 years	Gen. xi. 10
Arphaxad begat Salah at the age 35	xi. 12
Salah begat Eber " 30	xi. 14
Eber begat Peleg " 34	xi. 16
Peleg begat Reu " 30	xi. 18
Reu begat Serug " 32	xi. 20
Serug begat Nahor " 30	xi. 22
Nahor begat Terah " 29	xi. 24
Terah begat Abram " 130	xi. 26, 32
Abram sojourned " 75	xii. 1, 4 Acts. vii. 4
Total	427

From Abram's sojourning till coming out of Egypt.

430 years Ex. xii. 40, 41 Gal. iii. 16, 17

From coming out of Egypt to beginning of the temple in the fourth year of Solomon's reign.

480 years 1 K. 6. 1

From beginning of temple through Judah's kings to Babylonish captivity.

480 years 1 K. 6. 1

Solomon farther reigned,

36 years, 1 Ki. xi. 42 2 Chron. ix. 30

Rehoboam next reigned,

17 " " 14. 21. xii. 13

Abijah or Abijam 3 " " 15. 12. xiii. 1, 2

Asa 41 " " 15: 8 10, "xvi. 13

Jeshophat 25 " " 22: 41 42 "xx 31

Jehoram 8 " 2 Ki. 8: 16 17. "xxi. 16 20

Ahaziah 1 " 8: 25 26. "xxii. 2

Athaliah 7 " 11: 3 4 20 21. "xxii. 12

Jehoash or Joash 40 " " "xxiii. 1 11

Amaziah 29 " " "xxiv. 1

Azariah or Uzziah 52 " " "xxv. 1

Jotham 16 " " "xxvi. 1, 3

Ahaz 16 " " "xxvii. 1, 8

Hezekiah 29 " " "xxviii. 1

Manassah 55 " " "xxix. 1

Amon 2 " " "xxx. 1

Josiah 31 " " "xxxi. 1

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SIGNS OF THE TIMES.

"Can ye not discern the signs of the times."

BOSTON, JUNE 15, 1840.

"THE SECOND ADVENT."

Messrs. Dow & Jackson propose to publish a new work in pamphlet form, with the above name, in connection with the "Signs of the Times." It will not be published regularly, but only from time to time, as it may be demanded, for the purpose of giving, in a book form, lengthy and important essays and discourses on the second advent of Christ. Each number will contain 16 large imperial octavo pages, on fine paper, and fair type. The first number is now out of the press, and ready for delivery. It contains a discourse by Rev. JOHN HOOPER, of England. It was first published ten years since, in London, and is a very important address on the signs of the times, and the duty of the Church in the "present crisis." He agrees, in the main, with Mr. Miller. His views of the *return of the Jews*, it will be seen, are very different from those advocated by the American Church. We do not agree with Mr. Hooper in all his views, but there is so much in which we do agree, that we think it unimportant to append any notes of explanation or dissent. We bespeak for the work a candid examination. The following extract will show his manner of treating the subject.

THERE are but few persons who do not feel and acknowledge, that the times in which we live are pregnant with great events—that we are arrived at some great CRISIS of the moral world—and that a great change will, at no very distant period, take place; which will, in some wonderful way, affect the larger portion of the human race. What will be the nature of that great change, few are concerned to enquire. The Bible, however, to those who seriously enquire, presents the all important information—this is the sure and divine interpreter of the signs of the present times; here we are taught to expect the *speedy* and glorious appearing of the Son of Man. With this grand event are most intimately connected—the restoration of the Jews—the destruction of anti-christ—the resurrection of the saints.

The design of the following address will be, FIRST, to shew the correspondence between the signs of the times in which we live, and the prophetic declarations of Holy Scriptures; and, SECONDLY, the duties which devolve on Christians, and the expectations which they are thus warranted in cherishing.

FIRST. In attempting to prove that there is a striking correspondence between the signs of the present times and the prophetic declarations of God's word, it will be my object to select a few of those leading events to which prophecy refers, and which have not yet received their full accomplishment. The "sure word of prophecy," among others, leads us to expect, as precursors or signs of our Lord's glorious advent, that the gospel shall be preached among all nations, Matt. xxiv. 14; that iniquity shall awfully abound, 2 Tim. iii. 1-9; that the state of the professing church will be sadly degenerate, Matt. xxv. 1-

10; that there will be scoffers, walking after their own lusts or inclinations, and asking, Where is the promise of his coming? 2 Peter iii. 1-5; that there will be signs in the political heavens, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, Luke xxi. 25-28; that additional light will be thrown on the prophetic word, and that men shall consider it perfectly, Zech. xiv. 7; Jer. xxiii. 20; xxx. 24; that the church will be admonished of the near approach of the Bridegroom, Matt. xxv. 6; Rev. xix. 7; that the prophetic period of 1260 years, or the time, times, and an half, of Daniel and John, will be accomplished, Dan. vii. 25; Rev. xi. 2, 3; that the seventh and last trumpet shall sound, Cor. xv. 52; Rev. x. 7; xi. 15; that the mystic river Euphrates will be dried up, Jer. l. 24. 38; Rev. xvi. 12; and that the Jews will gain the sympathy and attention of the world, Ps. cii. 13-18. These, and similar events, are the signs and harbingers of the glorious appearing of the Son of Man,—of the resurrection of his saints,—and of his millennial glory. It remains for us—and how interesting the inquiry—to shew that there is a correspondence between the signs of the times in which we live, and these prophetic declarations of the Holy Scriptures.

1. Our blessed Lord declares, Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and THEN shall the end come." The glorious gospel is a witness to all nations of the grace and mercy of God to man. It appears, however, from this prophecy of our Lord's, that the preaching of the gospel "in all the world," is to be a witness, or sign to all nations, of the near approach of the end of the present dispensation. Has the gospel then been published to the world, or has it not? If we look over a map of the world, and the reports of the different Missionary and Bible Societies, we shall find it difficult to place our finger on one spot of the globe where the glorious gospel of the blessed God has not been sent! The *rapidity* with which the gospel has been published is not less surprising than its *universality*. The efforts made of late years, for the spread of the gospel to the world, are unparalleled in the page of history. More has been effected in this way during the last five and thirty years, than since the introduction of the Christian era. It was not till the great political earthquake, in the year 1792, that the church was roused from her slumbers, and commenced, with any degree of earnestness, to fulfil the long neglected command of Christ, to preach the gospel to every creature. Since that period what mighty efforts have been made! How numerous the missionaries to the heathen who have left the shores of England! In this great work surrounding nations have united. Even France, who, a few years since, declared the Bible a fable, and death an eternal sleep, has sent forth her sons to declare the truth as it is in Jesus! How numerous the religious societies in this country—how many millions of copies of the Scriptures have been sent forth—how numerous are the languages into which the gospel has been translated—now, nearly all the nations of the earth can read in their own tongues the wonderful works of God! Who can behold this, and not exclaim, with gratitude and praise, "What hath God wrought," and rejoice in it as one sign of the coming of the Lord! Who cannot perceive in all this the fulfilment of the Apocalyptic vision—"the angel flying through the midst of

heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6, and what follows? Another angel, saying, Babylon is fallen, is fallen! A third calls upon the nations to separate from her fornications—the Son of Man is seen sitting on a white cloud—the harvest of the earth is reaped—and the great wine-press of the wrath of God is trodden without the papal city, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs. Thus did God deal with his people in former times. The Old World, Sodom, and Gomorrah, and Jerusalem were not destroyed till the word of God had been declared to the people; so now the Lord Jesus is coming to take vengeance on the guilty nations of the Roman earth, he hath caused the gospel to be freely preached. The fact of the wide, rapid, and almost universal spread of the gospel, is one of the signs of the present times, which is "a witness to the nations" of the approaching downfall of Babylon, and of the glorious coming of the Son of Man. Reader, hast thou embraced the great salvation revealed in the gospel? If not, delay no longer to seek this one thing needful; rest not till thou hast found peace with God, through our Lord Jesus Christ—till this gospel, which is travelling over the world as the messenger of mercy, prove the power of God to the salvation of thy soul.

2. The awful increase and abounding of iniquity is another sign of the near approach of the Son of Man, Matt. xxiv. 12, "Because iniquity shall abound, the love of many shall wax cold." As the present period is unparalleled in exertions put forth in the cause of truth, so also is it unparalleled in the abounding of iniquity. There are but few persons of observation who do not agree on this point. Crime, it is generally admitted, is alarmingly on the increase—it is advancing fast to maturity. How appalling the details of human depravity which are given us from the press! With what unblushing effrontery is crime of every description perpetrated! What pride and covetousness is every where manifested! What idolatry—what thirst for gain—what love of the world! How do almost all men set up their idols in their hearts, and "the mean man boweth down, and the great man humbleth himself." Again, what contempt of things sacred! How are the Scriptures neglected! With what impunity are the doctrines of the cross trampled under foot! How is the name of God blasphemed by the liberalism, false philosophy, and infidelity of the age! How many to whom the words of Isaiah are applicable, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them; and the harp, and the viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Surely of the present generation it may be said, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter!" We enlarge not on this painful subject, for every Christian that looks around him, must be convinced, that he is living in an age pre-eminently sinful! How little is that exhortation regarded, and yet when was it more needed than at the present time—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all those that dwell upon the

face of the whole earth." Such abounding of iniquity are awful at any time, but more so at the close of the gospel day! If such iniquity prevail in the midst of all the means of grace the nations now enjoy, what would be the state of the world without these means? How awful the nature of sin, which can thus attain to such maturity under the full blaze of the gospel of grace and purity! "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

See advertisement on last page.

A SIGN. The following resolution was passed by a Conference of Baptist ministers, held in this city on the recent Anniversary week.

Resolved, That this Conference consider it an occasion of special gratitude to GOD that the revivals of religion, now so general throughout the land, have mainly commenced and proceeded under the ministrations of the regular pastors, aided by the members of the churches.

Who can divine the object of the above resolution? What can it mean? Whoever heard of a general revival throughout the land that was not conducted by the regular pastors and members of the church? Who ever disputed this? Why this alarm, lest the world will not give them *due praise*? or that they will ascribe it to some other instrumentality? Did they ever hear of one WM. MILLER? How many of their converts have dated their conviction and conversion from Mr. Miller's Lectures in this city and vicinity?

QUESTION BY A SUBSCRIBER. "There is one question which is not well understood, in regard to the 2300 days or years. *When did they begin?* WM. MILLER says, 'the same time that the 490 commenced, or 70 weeks.' I am satisfied that the 70 weeks commenced with the order to rebuild the walls of Jerusalem. But the sanctuary and host being trodden under foot 2300 days, *don't prove* that it commences with the order to re-build the walls of Jerusalem."

Why not? Will "A Subscriber" give us his reasons? We do not comprehend his objections:

LIGHTNESS. We observe, by some of our exchange papers, that the Whigs think that there is a probability that Miller's prophecies will be fulfilled in 1843 if Mr. Van Buren is elected for a second term; and the Democrats are equally sanguine if Harrison should be elected. These editors, ere '43, may have something besides party politics to instruct them. The kingdoms of this world are soon to become the kingdoms of our Lord and his Christ. Gentlemen, see to it, that you make your own calling and election sure for the kingdom of God, where all is purity, peace, and love.

Bro. NATHANIEL BILLINGS, of Boston, is our accredited agent for this paper. We hope our friends will receive him as such, wherever he may travel.

CORRESPONDENCE.

MILLER'S LETTERS, NO. 7.

DEAR BROTHER HIMES.—I have now arrived at home, and intend to rest a little while under my Gourd as did Jonah, if the Lord will. I think you will do well to publish those English works of Messrs Pym and Hooper, on the second coming of Christ. They are very valuable, your subscribers want all the knowledge they can get on the "glorious appearing of Jesus Christ." Tell Br. Litch his writings are well received; he must keep at work. His faith and moral courage I doubt not are well received by the Lord, and the true Christian. Bro. Litch has answered Bro Bridge in a good spirit. And a few more such argumenters as Bro. B. will show the world the true character of modern ministers. "They have no confidence in a *fallible* exposition of an *infallible* truth." Then why do they pretend to give *any* exposition? Why deceive the people? Why not tell the people at once we cannot understand the word of God, and then leave them? Why preach and get their money from them; and then tell them we have no confidence in our own preaching. Perhaps in 1843 we may be ashamed; but it will be an honest shame. For we honestly believe what we preach. And Bro. B. must do the same, or he is a dishonest man. Does he tell the sinner if he believes not he will go to hell. Ah! says the sinner, you have "no confidence in your *fallible* exposition." Does he tell the righteous that he "shall be rewarded at the resurrection of the just." Ah! aha! says the righteous, some say the resurrection is past, and you tell us we are hazarding much to lean upon the staff of a *fallible* exposition, we will believe nothing until we see it.

Where do you place faith, Br. B.? How can we stand on a broken staff, *fallible* exposition? Abraham believed God, (made his own exposition of the words he heard) obeyed, and it was accounted to him for righteousness. Bro's L. and M. read the word of God, make their own exposition, and all infidels acknowledge they have got the true sense, (so Bro. B. says) and Bro. B. cannot confute it, only by his own prophecy, by saying Bro. L. and M. will be ashamed in 1843. They believe what they read in the *infallible* word. He believes what he prophecies out of his *fallible* heart. I ask—who is right? You say both may be wrong. Very well—both cannot be right. If Bro. B. will show us our wrong, by the *infallible* word, we will hear him, and retract it. But we want no more of his *fallible* prophecying.

Low-Hampton, June 1, 1840.

MR. EDITOR—On last Wednesday I met with your paper entitled "Signs of the Times," and was much pleased with the general design of the publication. Although I do not fall in exactly with Br. Miller's views, yet I think the work should be encouraged. It will have a great influence on the study of prophecy, and the Scriptures generally. In these times, when so many important transactions are passing in review before us; with the book of God open in our hands, it is only a mark of stupidity, or at least, of irreverence to our great Creator, to remain indifferent. Would the great Father of the universe bring any thing upon the world, and not reveal it to the prophets? Can the predictions of Scripture, relating to these last times, have only a spiritual fulfilment, when every pre-

diction relating to our Savior's first coming was fulfilled literally? Our Lord, when upon earth, rebuked the Pharisees, because of their want of penetration, with respect to the signs of His first coming; and the church, to a great extent, occupies the same position now, with regard to His second, and are to some extent, identified as the scoffers of the last times, who ask where is the promise of his coming, for since the fathers fell asleep, all things remain as they were from the beginning of the creation.

Enclosed I send you 10 dollars for which you will please to send the paper as directed below. With the assistance I have given in procuring these subscribers, you have my prayers for the prosperity of Zion, and the extension of the Divine Redeemer's kingdom, and that the church may be adorned, as a bride to meet the bridegroom, at the coming of our Lord Jesus Christ.

Yours, &c.

A. VALLERCHAMP.

McDowell's Mills, Pa. May 25, 1840.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

SIXTEEN DAYS LATER FROM ENGLAND.

Things remain about the same in the East. THE EAST. Advices from Constantinople of the 22d ult. state that Akif Pasha had been superseded in his post, and exiled by a decision of the Porte, published on the preceding day. The Prince Royal of Holland arrived in Constantinople on the 18th ult. Despatches were received by the European legations from their respective consuls at Adrianople, intimating apprehensions of a general rising of the Ottoman inhabitants against the Christians of that city.

The Trebisond steamer, which reached Constantinople on the 20th, brought intelligence of a pacific nature from Persia. It would appear that a reconciliation had taken place between our government and the court of Teheran, and that the Schah had given up, for the present, all idea of an expedition against Herat, on finding that Russia could not support him against England, after the defeats she had sustained in Circassia and Chiva.

Constantinople letters of the 22d state that the failure of the Russian expedition, and other events, had convinced the Shah of Persia of the necessity of yielding sincerely to the remonstrances of England. Akif Pasha has been degraded from the Pachalick of Nicomedia by the Supreme Council, which examined the complaints of the inhabitants, and received proofs of many cruel and useless murders committed by this notorious Turk. The example of the influence of the council—its listening to the complaints of the Turks, and redressing them, as also the Turks themselves applying to it for redress—shows that Reschid Pasha's reforms are not paper ones. Some fears existed of troubles at Adrianople, and of quarrels between Turks and Christians, but no actual outbreak had taken place.

The Carlsruhe Gazette contains a statement, that Mehemet Ali being persuaded that the preparations of Great Britain against China, were in reality destined to coerce him, had ordered that 15,000 men be concentrated at Suez.

[From the Bombay Times, March 10.]

The latest news from Arracan is, that the Burmese, with 15,000 men (muskets) are at the Sungyooch pass in a threatening position.

There is a rumor of an expedition being contemplated by Schah Soojah against Herat, where his authority is still held at nought by Prince Kamram.

APPROACHING CRISIS OF ROMANISM.

We may be enthusiastic in our views of prophecy. But be that as it will, we regard the downfall of Popery, as located by the prophets at a time not distant from the present—prophecy having purposely left the exact times and seasons undefined. And our eye is constantly out upon passing events, fancying that we see them converging to form the crisis. Taking the position that Babylon is to be overthrown in a general war of the European nations, ranged in two parties, for and against the Papal interest, we are looking for the causes that are to bring on the war, supposing it possible that we now may be near enough to the time to see the working of some of the incipient causes that will lead on to the final rupture.

Among the events on which our fancy so adjusted fixed with interest, are the following:—There is a quarrel, which for years has existed between the Pope and the King of Prussia, respecting a province in which the secular and spiritual authorities have come in collision. And the king of Denmark has recently forbidden all Catholic priests in its realm to hold any correspondence with the Pope's vicar in his dominions. The relations between the Pope and the government of Portugal are not the most easy, since Don Miguel is still at Rome, intriguing for the crown of Portugal, and not altogether without success. And between the Papal and the Spanish governments all negotiations have recently been suspended.—And Louis Phillippe of France and the Pope are still at loggerheads. The Pope, not satisfied with the present king of France, is fostering the Pretender, the grandson of Charles X.—He admits him to a formal audience.—And the semi-official journals of France are remonstrating against this favor shown to the young man. Then the Pope has come to a rupture with Russia. With so many sources of disquiet, it would not be difficult to create a general commotion. And the posture of affairs seems to render it possible that the battle of Armageddon is not far off.—*Puritan.*

RELIGIOUS CONDITION OF THE NATIONS OF CONTINENTAL EUROPE.

Extract of a speech, of E. N. Kirk before the Foreign Evangelical Missionary Society, New York.

Mr. Kirk remarked that the first proposition was somewhat startling. But it is true; and if this language be not justifiable, our enterprise should be abandoned. The sentiment is objected to by those who judge of a people from the external splendor of their situation. To such we willingly concede all they wish, of the mighty intellectual power of Europe. We have looked on southern Europe. We have stood with astonishment before the proud exhibitions of her greatness and glory, in every thing that attracts the admiration of the world, and yet we are compelled to say that Continental Europe is the tomb of immortal hopes! the grave-yard of immortal souls! It may be a splendid cemetery, a Campo Saul too, ornamented in the highest style of architecture; but it is a grave-yard still, a mighty charnel house! If there are Roman Catholics here, they should

give me an opportunity to defend in their hearing this assertion.

Those who have merely looked on the rites and ceremonies of the Romish church, and never inquired minutely into the state of the souls of individuals under that system; may say it is arrogant in you to speak thus. Especially does it savor of arrogance to speak thus of Germany, but still we do pity Germany, we pity Straus who, with the book he has written in his hand, must meet the Son of God. We pity the neologists whose sentiments he has condensed; and the German universities with all their learned infidelity. We pity Paris—it is a glided gateway to hell. We say it with the Bible in our hand and in the presence of God.

Mr. Kirk said if he had never visited Rome he should not have been prepared to take his present ground in opposition to that church. He knew no reason why he should hate the Pope or his Cardinals or any Roman Catholic brother of the German family. It would be sweeter far to open the arms of fraternal affection, and embracing them, to say, "You are all right; Luther was a liar; the Reformers are all wrong;" but our saying so would not make it so. Before going to Rome Mr. K. had felt a prejudice against Martin Luther which he would not have been willing to confess unless duty had demanded it. He should not have loved Luther half so well if his contest had simply been with the political power of the Pope. But he loved him when he saw him after his study of the Scriptures; after his fastings and macerations; with a poor, wearied spirit, clinging to this glorious truth; rejoicing in the light of this star; Christ giveth instantaneous salvation to them who believe. He loved him when he saw him going directly to Christ without the intercession of saints or of a poor frail woman whom God had honored by permitting her to be the mother of the Savior; and when, after his soul had rejoiced in the rich discovery of the mode of justification it had made, he heard him say to the Pope, I'll do any thing, I'll be any thing, only leave my Bible; only let me proclaim unbought salvation to men. And the Pope said No; Martin, what will become of the revenues which are to adorn the Cathedral of St. Peters, and replenish the treasures of the church. It is on this ground that I have become a stern unwavering opposer of the church of Rome. It is as a church, an enemy to the Bible's being read by the people; an enemy of free grace. And when I see millions in Europe crushed and perishing beneath its power, I would make mightier efforts to deliver the nations from the Papal yoke.

Mr. Kirk said the more he had seen of France, the more anxious he was that she should be united with England and America in laboring for the conversion of the world. And he believed God was about to give us France; yea, even Paris, all bloody, and polluted, and atheistical as it has been; for even in Paris is a Theological Seminary, from which there have been sent out 12 devoted humble men to preach the gospel in Africa. And there are some features in the French character that are peculiar; a Frenchman is mercurial, ethereal, enterprising. Do you want courage? You find it in France. Do you want mind? It is in France. Do you want truth; the truth as it is in Jesus? Alas! It is not there. Oh that I might stir in the hearts of this assembly a spirit to pray. Oh God, baptize France with the Holy Spirit; send upon

that nation the soothing, subduing influence of the gospel.

Mr. Kirk declined extending his remarks farther, as he preferred leaving the meeting in the midst of the interest already awakened. Never, said he, have these anniversaries been held under such circumstances as the present year. We have come up with lightened purses, it is true, disciplined and scourged by the providence of God, but we have come from the midst of the outpourings of the waters of life; and the spirit of this glorious revival must be felt in these holy assemblies. Brethren from the country, do you not expect to go down from these meetings made more holy; quickened, warmed, and determined to do more than ever for Christ and his cause. I look back from this assembly to what I saw in France when our brethren in Christ were gathered for this same holy object; and could you, the descendants of the Puritans, and they the descendants of the Huguenots be permitted to meet; how your hearts and theirs would throb in unison with the hopes of a blessed meeting in the dwelling place of eternal rest. Even so Lord Jesus, come quickly.

SECOND COMING OF THE SON OF MAN.

The following article on the literal appearing of Christ a second time, is from "*Critical Notes on the Language &c of the New Testament*, by A. Cambell." We bespeak for it an attentive perusal. Particularly by those who contend that Christ came the 2d. time at the destruction of Jerusalem. Ed.

COMING OF THE SON OF MAN *on the clouds of heaven.* *Matth. xxiv 27, 37, 39, 30;* "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. But as the days of Noe were so shall also the coming of the Son of man be. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory." *xxvi. 64;* "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." *Mark xiii. 26;* "And then they shall see the Son of man coming in the clouds with great power and glory." *xiv. 62;* "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." *Luke xxi. 27.* "And then shall they see the Son of man coming in a cloud with power and great glory." Whether this "*coming of the Son of man*" denotes a literal, or a figurative coming, is a question which has, recently, been much agitated. Since the days of President Edward's History of Redemption till now, it has been a commonly received opinion, that there are four comings of the Son of man spoken of:—of these two are literal, and two figurative—his coming in the flesh; his coming to destroy Jerusalem; his coming to destroy the works of the Man of Sin, and to reign with his saints a thousand years on earth; and his coming to judge the world at the last day. The first and the last are said to be literal and personal comings, the others figurative.

The question before us is purely a literary one; and for the following reasons it would seem to us that, however we may talk of a figurative coming, either at the destruction of Jerusalem or of the apostacy, the phrase, as it is found in Matthew and Luke, must denote a personal and literal coming of the Son of Man:—

1. On leaving the temple for the last time, Matth. xxiii. 39, he told the representatives of the Jewish nation that their house, or temple, was soon to be deserted, and that they should not again see him, till the day they would say, "Blessed be he that comes in the name of the Lord." After going out of the temple, this coming is made the subject of conversation between him and his disciples in private, chap. xxiv. and of course must be explained to them in the sense in which it was expressed in the temple; and there we learn it was such a coming, or return of the Savior, as could be seen by the Jews—"You shall not see me" till a particular day.

2. The Apostles ask, "What shall be the sign of thy coming?" And as they must have understood him in the sense he delivered himself in the temple, he would answer them in the same sense; for had they misunderstood him, he would have corrected them, as his manner was. The conversation was then about a personal, and not figurative coming of the Son of Man.

3. As his going away, or his absence, was not figurative, but literal and personal, so must his return or coming be literal and personal, else there is an application of words in a double sense in one and the same period; and if so, rules of interpretation are wholly unavailing.

4. But the coming of the Son of Man introduced Matth. xxiv. could not apply to Jerusalem's ruin; for the Jews did not then see him, nor say to him, "Blessed be he that comes in the name of the Lord," which he declared would be the case when he would next come. As they have not yet thus addressed him, we are assured that he has not come in the sense of Matth. xxiii. and xxiv.

5. As the Lord addressed the Scribes and Pharisees as representing the nation, so he addressed his disciples as representing his body, the congregation of saints; and after telling them, in order, the things that must happen them and the nations before the coming of the Son of Man, he places that event (Luke xxi. 27, "And then shall they see the Son of man coming in a cloud, with power and great glory," and Matt. xxiv 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." After the destruction of Jerusalem, the dispersion of the nation, and the long persecution and sufferings of the real followers of the Lord.

6. When they should see these things, they were taught to rejoice, inferring that their deliverance, or redemption, drew nigh. But this deliverance has not yet arrived; consequently, the Son of man has not yet come on the clouds of heaven.

7. But this coming cannot be secret, or figurative, for it is to be as visible and striking as the lightning which, breaking forth from the east, shines even to the setting sun—"so shall the coming of the Son of man be."

8. Neither is it spoken of as if there were a plurality of events called 'comings of the Lord,' but as one and singular—The coming of the Son of man.

9. Again, as Daniel the prophet is quoted in

reference to the desolations coming upon the city and sanctuary, it is natural to suppose that the disciples would also remember that Daniel had placed the coming of the Son of man at the destruction of the little horn, when the "thrones were cast down," and "the beast was slain, and his body destroyed and given to the burning flame," and therefore could not be led to think that "the coming of the Son of man" was either figurative, or to be at the desolations which came on Judea.

10. But as seven parables are introduced, in this discourse, to explain the coming of the Son of man, or the Saviour's return; and as the last of them is on all hands agreed to denote a personal, and not a figurative coming, we are compelled to the conclusion, that the coming so often mentioned and so fully explained, must always be one and the same, which the last of the seven parables certainly makes literal and personal. These seven parables, or comparisons, all found in one and the same discourse, relative to one and the same coming of the Lord, are, first, the parable of the fig tree: from this he teaches them to know when his coming is near—second, the days of Noah and the deluge, sudden and unexpected by the world; "So shall the coming of the Son of man be"—third, the parable of the thief "Be ye also ready; for in such an hour as you think not, the Son of man comes"—fourth, the parable of the faithful and unfaithful servant; "The master of that servant shall come in a day when he looks not for him"—fifth, the parable of a marriage, or of the wise and foolish virgins; "Behold the Bridegroom comes: go out and meet him"—sixth, the parable of the talents: "After a long time, the lord of those servants comes, and reckons with them"—seventh, the parable of the sheep and the goats; "When the Son of man shall come in his glory," or in the clouds, he will gather the Gentiles, all the nations, before him, and separate the good from the bad. The coming of the Son of man is always kept in view, in these seven comparisons; and if we regard any one of them as literal, we must so regard them all.

These are a few, and but a few, of the reasons which incline us to regard this coming of the Son of man as not figurative, but literal; and not at the time of the destruction of Jerusalem, but at the close of the times of the Gentiles.

To this import of the phrase, the most plausible objection is drawn from the saying, This generation shall not pass, or fail, till all these things be fulfilled. But, as it will be seen under the word 'generation,' in the judgment of lexicographers, and some able biblical critics, the word *genea* signifies not only the race of living men on the earth at one time, but nation, people, or race, as a distinct and peculiar stock or family. Indeed the word *generation*, at the time of the king's version, signified nation, or people, very frequently, as will be seen by examining the following passages: Proverbs xxx. 11, 12, 13, 14; "There is a generation that curseth their father and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw-teeth as knives to devour the poor from off the earth, and the needy from among men." Psalm xxiv. 4-6; He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully; "He

shall receive the blessing from the Lord, and righteousness from the God of his salvation. is the generation of them that seek him, that seek thy face, O Jacob. Selah." xiv. 5; "There were they in great fear: for God is in the generation of the righteous." His seed shall be mighty upon earth: the generation of the upright shall be blessed. But ye are a chosen generation, a royal priest-hood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" compare Jer. ii. 28, 31; "But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. O generation, see ye the word of the Lord; Have I been a wilderness unto Israel, a land of darkness? wherefore say my people, we are lords; we will come no more unto thee?" vii. 28, 30; "But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. For the children of Judah have done evil in my sight saith the Lord: they have set their abominations in the house which is called by my name, to pollute it." "For I know that after my death ye will corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the sight of the Lord, to provoke him to anger through the work of your hands." xxxii. 5. "They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation. "A nation void of counsel" is at another time called "a froward generation;" a peculiar people is also called a chosen generation. To this it may be added, that the word translated *kindred* is often, in the Septuagint, this same *genea*, at other times translated *generation*. From all which it appears that our Lord meant no less than that the nation, or race of people amongst whom, and in reference to whom, these things were spoken, should continue to exist, notwithstanding all their desolations and dispersions, till he came again, and then they should hail him as blessed, coming in the name of Jehovah.

MASSACHUSETTS BIBLE SOCIETY.

This association met according to appointment in the Marlboro' Chapel on Monday afternoon of this week. The meeting was called to order by its president, the Rev. Dr. Pierce of Brookline. A report of much interest was then read by the Rev. Dr. Parkman. This society, with one exception, is the oldest of the kind in the country—one in Philadelphia was previously formed. In various ways it has done great good and sent forth a large amount of silent, beneficent influence. It has awakened attention to the importance of supplying the destitute with Bibles, and been the origin of many other societies. It is true, vastly larger associations are now formed of greater resources, and more extensive and various operations. But the good done by the Mass. Bible Society should not be forgotten, nor the good it can do neglected. It has expended 97,955 dollars, and distributed 157 thousand copies of the Bible and Testament. The British and Foreign Bible Society was referred to in the report. It has translated the Bible into 136 languages and has 18 more in preparation. It has expended nearly twelve millions of dollars, and distributed eleven millions of Bibles and Testaments.

After the report was read, the Rev. Baron

Stow, of this city, addressed the meeting in a speech that contained an unusual amount of striking and condensed thought. We stand, said the speaker, on an elevated platform, above the heated, noxious atmosphere that is exhaled from party conflicts. I breathe more freely—the prospect is richer and wider, the heavens bend more magnificently over me, and are clothed with kindlier aspects. It is good to be here on this height—for Moses and the prophets, Jesus and the Apostles are here. It is good occasionally to compare not notes but hearts, to feel and increase the activity and number of common sympathies and affinities.

Look over the world. What regions are dark and barbarous? Those in which the Bible is not. Survey Christian communities—which are most enlightened, free, moral and happy—those in which the Bible is most respected and read. That we may appreciate in some degree, the amount of good the Bible has done, let us endeavor to conceive what would be the condition of the world, if all it has effected for its enlightenment, morals and happiness was taken from it. Extract all the influence it has exerted on literature and government, on domestic and social institutions, on the poor and rich, on the wayward and lost, on the weak and powerful. What an amount of human welfare would at once disappear! What spiritual desolation would spread over the nations!

Mr Stow concluded by saying that were there time, he should like to speak on three points. 1st, The Bible as adapted to the wants of man as ignorant of the truths most important for him to know. 2d, As afflicted and suffering. 3d, As perverted and sinful.

The meeting was then addressed by the Rev. Mr Clark of the Episcopal Church. He offered the following resolution.

Resolved, That the interest we take in spreading the Bible, is a fair test of the personal interest we feel in its truths.

He spoke of the obligations we are under to the Bible. Most there is good in ourselves, neighbors and friends, in our homes, in society, in our political institutions, in all the conditions and relations of life, can be traced directly or indirectly to the Bible. Ought we not then to do what we can to spread through the world an agent so powerful and fruitful in producing the best results?

Rev. Mr Pierce of the Methodist Church next addressed the meeting. He said he had not received the advantages of education of those around him—but he had ever had free access to the Bible, and that was an advantage in comparison with which all others were trifling. It had been to him knowledge, wisdom, light and guidance. It had instructed, strengthened, and consoled him. It was his shield, his sun, his refuge, his rock. Let the waves of trial and temptation beat against him, holding on to that he could not be moved. Take all other things from him, leave him but that and he was rich. Let every other resource fail him, leave him but that and he was strong to do and bear. With that in his hands he could look calmly on all the ills of life and death divested of all terror. We wish we had time to do justice to his speech, which evidently gave great satisfaction to the audience.

Rev. Mr Adams, of this city, rose. He spoke of the purity of the Bible as compared with the religious books of the heathen, of its moral power over the conscience and life, of its benign influence in literature. It gave us the Pilgrim's Progress and Paradise Lost. Wherever it goes and is felt, passion subsides, cruelty relaxes, li-

entiousness retires to its native dens, selfishness and oppression stand rebuked, love, joy and peace abound, man is redeemed and God glorified.

Rev. Mr Gannet was the last to address the meeting. His object was to show that the Bible and the Bible alone, in its various and mighty influences can regenerate and save the world. It is first and greatest among the means for its improvement and redemption. Philosophy cannot do what is most necessary to be done. It enlightened Socrates and Cicero—but left the great body of the people in Athens and Rome, as it found them, wretched and degraded. Literature cannot do it. It may refine a few, but cannot restrain and elevate the multitude. Commerce and arts cannot do it. They may enrich, but cannot sanctify. Statesmen and institutions cannot do it. They may, in some degree, protect the social interests and promote the material well being of individuals and communities, but they cannot free, enrich, exalt and bless the soul. Nothing can do this but the wisdom and power of God as revealed in the Bible—the spiritual life and energy that came from above and emanate from its pages. There is hope in no other agency—there is no other fountain of living waters for the healing of the nations. Most of the philanthropy, benevolence, disinterestedness, now at work in the world, came from and is nurtured by the Bible. All our charitable societies and operations are based on the Bible. It is the soul of the world and its sun. It alone can demolish the strong holds of tyranny and superstition. It is the armor of frail and suffering humanity. Its spirit is the spirit of freedom, equality, brotherhood, love. It wars with heaven-tempered weapons against every social wrong, cruelty and oppression.—*Register*

Refuge of Scoffers.

"There shall come in the last days, scoffers."

"THE WITNESS," vs. MR. MILLER.

We are sorry to be under the necessity of placing an article in the "*Scoffers Refuge*", from the pen of Messrs Noyes, editors of "*The Witness*," who advocates the doctrine of PERFECT HOLINESS—PERFECTION! We suppose they mean Christian perfection!!

From the Witness.

MILLER'S IMPOSTURE.

Our readers are doubtless aware that Miller's famous doctrine of the speedy coming of Christ "in the clouds of heaven," is based on that old desperate delusion of Christendom,—the denial that he has already come. Miller appears to have known the New Haven testimony on this subject, and in his book he undertakes to refute it. Like Gates, he evades Matt. xxiv. 34. by referring the word "generation" to the race of the Jews; thus adding another to the long list of foolish, not to say blasphemous devices, by which ungodly men have sought these thousand years to turn aside and stultify the plainest and most solemn declaration of the Son of God. He may say he honestly believes this to be the true interpretation; like Gates, he may now and hereafter plead his sincerity and the beneficial results of his falsehood, in extenuation of its guilt; and they who are willing that their charity should deceive their judgment may believe him an upright man, and call the delusion he is propagating an "honest error;" but I shall take the lib-

erty to assert that he *knows* his interpretation of Matt. xxv. 34, is a dishonest evasion; and if any such fear of the Lord were upon him as a sincere belief of an impending judgment must produce, he would confess its dishonesty, and thus with his own hand take away the very key-stone of the arch on which he has built his air-castle; I therefore call him an imposter. But he certainly has the advantage of the churches on whom he practices the imposition. They, and their teachers have like him rejected the plain meaning of the word of God, and the testimony which for years has called them back to that plain meaning. Their doctrine concerning the Second Coming of Christ is like a ship tossed on the billows, without pilot or commander. Whoever like Miller has impudence enough to seize the helm, can steer the ship into any port he pleases.

Any one who knows all the circumstances under which this doting epidemic originated, and has been propagated, can hardly avoid applying Paul's prediction to the case.—2 Thes. ii 11, 12. "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." On the other hand, we have reason to rejoice that this delusion makes occasion for many to examine honestly the subject of the Second Coming. All sober men must soon find themselves "shut up" to the acknowledgement that Christ came the second time according to his promise, within the life-time of some of his followers.

NOTICE.

The Union Conference commences at Groton, Aug. 10, 1840. We shall give a particular notice in our next No.

A NEW WORK.

THE SECOND ADVENT. Dow & Jackson propose publishing, as the sales will permit, a periodical of the above title. It will contain Essays, Sermons, &c., which are too lengthy to do them justice in a newspaper, which is necessarily taken up with such a variety of other matter. The present No. contains an elaborate argument in favor of the near approach of the end of the world, deduced from the signs of the present times and the present condition of the Christian Church. It is neatly printed on good paper and fair type; with printed covers; and will be sold at the low price of 10 cents per copy. Persons from any part of the Union, by sending one dollar, can have sixteen copies sent them, the postage being the same as that of other periodicals.

N. B. The next No. will be issued soon, containing a more lengthy article, which will make it necessary to issue two Nos. (2 and 3) together. Due notice will be given of their publication in the Signs of the Times.

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MILLERS LECTURES.

On the Second Coming of Christ about the year 1843, for sale wholesale and retail, by DOW & JACKSON, 14 Devonshire Street.

ADDRESS TO THE CLERGY.

On the near approach of the Glorious Everlasting Kingdom of God. By Rev. Josiah Litch, author of "Review of Miller," &c., for sale Wholesale and Retail, by DOW & JACKSON, 14 Devonshire Street.

CAMBELL'S ILLUSTRATIONS OF PROPHECY.

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Fairhaven—Joseph Bates
Eastham—Elder Josiah Litch
Westford—Benjamin F. Leighton
Groton—Daniel Needham
Brighton—Samuel Clough
Lowell—Elder Timothy Cole

MAINE.

Portland—Eld. L. D. Fleming

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SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, JULY 1, 1840.

NO. 7.

THE SIGNS OF THE TIMES

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TERMS.

One Dollar a year—always in advance. Persons sending five dollars without expense to the publishers, shall receive six copies; and for ten dollars, thirteen copies to one address. No subscription taken for less than one year.

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Back numbers can be sent to those who subscribe soon.

ILLUSTRATION OF PROPHECY.

"But I will show thee what is noted in the Scripture of truth."

THE LECTURES.

We promised, in our Prospectus, that several new Lectures by Bro. Miller, would be given in the Signs of the Times in the course of the year. We are happy now to present No. I. It contains an exposition of the 14th chapter of Revelations. He has presented some views that are new to us, in reference to the 144,000 persons in the 1st verse being infants and small children. We have no doubt of the salvation of all such, but have always looked elsewhere for the doctrine. He has given much light on the *last harvest*, and has criticised Brother Campbell's Illustrations of this subject. But we are detaining you from the Lecture.

MILLER'S LECTURES.—NO. I.

THE HARVEST OF THE WORLD.

Rev. xiv. 16. "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

That the word of God informs us of a harvest after the gospel day, or at the closing up of the gospel period, I think no one, who believes in the Scriptures, can deny. Here, then, I hope to meet my brethren of different sects, on one common ground, while I attempt to explain the 14th chapter of Revelations. I shall enquire,

I. Who it is that sat on the cloud, and ordered the earth to be reaped?

II. Show the several fruits of the earth, which are gathered in, or destroyed at the harvest, and the manner of the harvest.

I. Then I am to show who it is that sits upon the cloud, and orders the harvest? It must be the Lord Jesus Christ, see verse

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The first description is "a white cloud." This is the same cloud as was seen when Christ was transfigured on the mount;

Matt. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him.

Which, according to Peter, denotes the glory of God.

2 Pet. i. 17. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

The second description is, "one sat like unto the Son of man." This agrees with

Dan. vii. 13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Matt. xxvi. 64. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The third description is, "having on his head a golden crown,"

Ps. xxi. 3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

The 4th description, is "and in his hand a sharp sickle,"

Joel. iii. 12. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13. Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

In all these passages it is evident that by "Son of man," is meant the Lord Jesus Christ.

II. I shall show what is meant by the harvest, the several fruits of the earth, and the manner of the gathering in the fruits, together with the destruction of the vine.

What is the meaning of the harvest? It has two plain meanings. One is the cutting off of life, the other is the end of the world. In our text it undoubtedly means the end of the world; for, "the earth was reaped." What may we understand by the several fruits of the earth?

1. They are those precious seeds, which are useful to God or man. The children of the promise are counted for the seed, that is, the children of faith. This is of two kinds,—the first fruits, which means small children, which are cut off by death in early life, being the first fruits to God and the Lamb. The second are those who are dead to sin, and made alive to holiness, through faith in the name of Jesus, and the word of God; their end is eternal life, and they, in due time, or in the end of the world, are gathered into the garner of God. The last fruits, or the harvest of the *vine*, is the final destruction of the wicked from the earth, by death or such sore and heavy judgments as God may appoint at the end of the world, to remove the wicked far from the earth, separate the goats from the sheep, the tares from the wheat, and destroy the curse from the earth. This 14th chapter of Revelation now under consideration, is giving us a description of the harvest of the world in these three different ways. From the 1st to 5th verses inclusive, we have a description of the first fruits, i. e. children not arrived to the age of accountability.

Rev. xiv. 1. And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

We in this verse, have an account of the whole number of infants saved by the numbers 144,000, it being a perfect or square, showing, in my opinion, that all those who die in infancy

are saved. This having reference to the whole class, up to a certain age, best known to God.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;

Shows us the occupation of this happy class in heaven.

3. And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

This verse shows who they are, first by the song which no man could learn, it is known only to infants: for man must sing redemption from actual transgression and sin; infants only from pollution and death, inherited from their first parent. The class that stood before the four beasts and the elders, do not belong to them, and never did belong to the church on earth; for the "four beasts and four and twenty elders," constitute the whole body of the church on earth. see Rev. v. 8. 9. These "were redeemed from the earth," not through faith in them, nor have they "golden vials full of odors, which are prayers of saints." 4th verse. "These are they which were not defiled with women; for they are virgins." They did not sin after the similitude of Adam's transgression, for he was tempted of the woman; and did eat. "These are they which follow the Lamb whithersoever he goeth." They have followed him in death up to immortal glory, where they sing a song which you nor I, dear reader, can ever learn, for Jesus was their guardian, and took them home.

"These were redeemed from among men." It does not say they were men: but "redeemed from among men," being the children of men, and, being the first fruits unto God and to the Lamb." They dropped into death, or were ripe in early life, like the first fruit under the law, they were given to Christ as a part of his reward for his death and sufferings. "Suffer little children to come unto me," says Christ; "for of such is the kingdom of heaven," not like such; but "of such." 5th verse, "And in their mouth was found no guile," never was any guile found there "for they are without fault before the throne of God." Happy, happy, infants! you never, never, knowingly or wilfully, disobeyed a Holy God, or crucified or put to shame the blessed Child, or Son of God. Weep no more, mothers, your infants are without fault before the throne of God. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." What land, and what enemy? I answer, from the land of the graves, and the last enemy, death. "And there is hope in thine end, saith the Lord that thy children shall come again to thine own border."

Jer. xxxi. 16. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

See to it, mothers, that you weep no more for your infants, but weep for yourselves, secure to yourselves that blessed hope which will secure an interest in the first resurrection, where the dead, small and great, shall stand before God. This will be the border of those who have hope in their end, and this will be the border of all infants, for they are blessed and holy, without fault before the throne of God.

Ps. lxxxviii. 54. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

This is the border of the glorious sanctuary which God pitched and not man. These are harvested by death and brought into the garner in early life; not being wilful transgressors, they have no need of repentance, and they could not exercise faith. They are the first fruits of the harvest.

The second fruit.

Rev. xiv. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

In this verse we have an account how the second crop is harvested by the gospel, sent to those who dwell on the earth, to every nation, kindred, tongue and people, and those who hear, and believe may and will be harvested for eternal life.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Ver. 7 contains the new song, sung by those who are brought in by the gospel.

8. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Ver. 8 shows the downfall of the papal power; or mystical Babylon, which was fulfilled in 1798, when she lost her power to rule over the kings of the earth.

Rev. xvii. 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The first angel in the 6th verse represents the sending out of Missionaries and Bibles into every part of the world, which began about 1798. The second angel is the messenger of God, denouncing the judgments of God upon mystical Babylon.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The third angel, which follows the others, is the same as the "midnight cry," giving due notice to the world of the near approach of the judgment day. He has already sounded the tocsin of alarm, "saying with a loud voice." This has sounded from every part of God's moral vineyard, some in Asia, many in Europe, and multitudes in America, are now sounding the alarm to the world given in verse 10 and 11.

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

These verses describe the same events as the last vial of God's wrath, and the scene which will take place at the coming of the Lord Jesus, with all his saints, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord. Why start so, my Universal brother? What aileth thee? You used a *bad word*.

What word, my dear sir? *Everlasting destruction*. Is it not Scripture? Yes.—But God doth not mean what he says. Ah! ah! my brother, let me tell you one solemn truth; if your conscience had not been alarming you, and if its thunders had not brought conviction to your mind, you would not thus have started: for words are harmless things. Oh, be warned, my dear sir, let conscience speak, and you will no longer cry, "Peace and safety, when sudden destruction cometh."

12 Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

While the saints have been tantalized, scoffed at, ridiculed and persecuted, they have had patience, they continued to keep the commands of God, and have believed in the testimony of Jesus. "For the testimony of Jesus is the spirit of prophecy."

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

In this verse the blessings of those who die in the faith of Jesus is clearly brought to view, "they rest from their labors, and their works do follow them." They will be rewarded according to their works.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

The son of man is now discovered sitting on the throne of his glory, crowned with a pure crown of righteousness and truth; having all power to gather the remnant of his people, to reap the last harvest of the wheat, and tread the wine press of the wrath of God.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

God commands, by his angel, the earth to be reaped. That is, the last servants of God to be sealed. We are now living in this last sealing time, the singular means and measures that have been used, the great blessings that have attended these means, the meetings of days, answering to the Jewish feast of tabernacles in time of harvest, —the reign of grace that has descended upon these protracted efforts,—the withholding of the rain from those churches who would not keep the feast of the tabernacles.

Zech. xiv. 16. And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

The extraordinary spread of the Bible, the conversion of the inhabitants of the islands of the sea, the numerous societies which have arisen within a few years, for moral and universal reform, all goes far to prove to me that we are living in the time when the angel has "thrust in his sickle on the earth," and many who are now alive will no doubt live to see this angel's work done, "and the earth was reaped." The door of mercy will then close forever, and the next angel

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle. will come forth to use as extraordinary means to reap the vine of the earth as were used to reap the wheat.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Another angel having power over fire; but as he cannot exercise his power to cleanse the world by fire until the third angel has reaped the vine; he therefore cries "with a loud cry to him that had a sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horses' bridle, by the space of a thousand and six hundred furlongs.

This last harvest is the great battle of God Almighty, when the wicked of the earth will be cut off by famine, pestilence, and the sword; "for with these three will God plead with all flesh, and the slain of the Lord shall be many." The whole vine of the earth will be gathered, and cast into the wine-press of the wrath of God. This is the last cup of the indignation of God, poured upon the kingdoms of the earth. Here the kingdoms of the earth, spoken of in Daniel's vision, will be broken to pieces and carried away like the chaff of the summer threshing floor, and no place found for them. Then Ps. ii. 9, will be fulfilled. "Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel. Be wise, therefore, O ye kings; be instructed, ye judges of the earth."

Ezekiel xxxviii. 19—23. Shall then be fulfilled. "For in my jealousy, and in the fire of my wrath, have I spoken. Surely, in that day, there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains (meaning kingdoms) shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him, throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him (Gog, meaning the wicked or persecuting world) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire and brimstone."

Again, Ezek. xxxix. 17—20. "And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, (pretended Christian kingdoms) that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table, with horses and chariots, with mighty men, and all men of war, saith the Lord God." These prophecies of Ezekiel, I am confident, are only to be fulfilled after the gospel harvest, and at the time of the harvest of the vine, when God will be sanctified —all nations on the earth will see him, and every tongue confess, and every knee shall bow,

when "his glory shall be revealed and all flesh shall see it together."

All who believe that the harvest of the world is this mundane system, must and will acknowledge, that in the description given in this chapter, there is not the least allusion of a reign of a thousand years of great happiness and prosperity before the harvest, before the wine press is trodden without the city. "O no," says the modern millenarian, "we do not profess to believe that the wicked kingdoms, and kings, and wicked men, will be permitted to lord it over God's people then; but we believe that the battle of the kings, and the harvest of the vine, the destruction of war: for "the nations will learn war no more," must be before our millenium!" Very well, brethren; I ask, what is meant by these words, "and the earth was reaped." Mr. Cambell says, in his *Illustrations of Prophecy*, page 378, "As the vintage succeeds the harvest in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. The figure of a harvest is frequently used to denote the gathering of the righteous, but the vintage seldom, if ever, in the Bible." What does bro. Cambell mean? He means that the gathering of the saints is before the destruction of the wicked. In plain English; or it is a "vagary," and has no meaning. Then, page 380, he says, "This will be the gathering of the clusters of the wicked for the great battle preceding (before) the reign of the saints." Then speaking of this reign, page 409, he says, "The soul of eminent piety—will live and reign in the persons of Christians during the thousand years, not the bodies of the dead." But what does brother Cambell mean, say you? There appears to be some darkness in his *Illustrations*. True; but you never read one of those writers in your life, who did not leave you in greater darkness than before you read their illustrations. Mr. Cambell is the most fortunate of any of their writers, and is deserving of most praise. Why? Because he has said very little on this reign before the resurrection; and if he had quoted all the Scripture as he has, and then said that little less, his *Illustrations* would have been noble, excellent, sublime. But as it is, we hope it will do little or no harm.

But what does he mean, say you? I answer. He, in the first quotation, acknowledges that the first harvest is the gathering of the saints, then afterwards comes the harvest of the vine, which is the destruction of the wicked. Then the soul of piety will live and reign in the persons of saints (or Christians) during the thousand years, not in dead bodies. No, nobody can for a moment suppose, that a "soul of eminent piety can live in a dead body a thousand years." But where does he get his knowledge of this "soul?" I suppose he gets his account from Rev. xx. 4. John says, "And I saw the souls," (Bro. Cambell says, "He saw the soul") "of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;" Bro. Cambell has improved much upon John; he says, "of eminent piety." What a great improvement is this? Beheading, witness, word of God, worship, beast, image, mark, forehead, hands, all, all left out. John further says, "and they lived and reigned with Christ a thousand years." Bro. Cambell says, "Will live and reign in the persons of Christians during the thousand years." Christ, through John, says, "This is the first resurrection." Bro. Cam-

bell says, "Not the bodies of the dead." Here, my dear reader, is a specimen of your teachers, that are so highly applauded by all the Popes and Cardinals in the land. Why? Because he has outdone the Pope himself. The Pope has made new laws; but bro. Cambell has in this exposition made new scripture.

Christ says, "The harvest is the end of the world." Cambell, Smith, and Phelps, tell us that the world will not end until more than a thousand years after the harvest. Christ says, "Let the tares and the wheat grow together until the harvest," Bro. Cambell says, "The wheat shall grow a thousand years after the tares are harvested and burned," that is, if you and I can understand him. What a plain contradiction between our Savior and these popular writers of the present day. The world, and the proud pharisees, my dear reader, love their own. Any thing that will put off the evil day, and "cry peace and safety," will be accepted by our bigoted Editors, and worldly minded Priests. But, my dear friends, study for yourselves, be sure, you get the mind and will of God. Lay your foundation sure. Let no man deceive you by any means. Many who say, Lord, Lord, shall not be able to enter in; but those, and those only, which do the will of our Heavenly Father, shall have right to the tree of life and enter through the gates into the city. Do not, my impenitent friends, delay the salvation of your souls until the harvest of the gospel is past. And then, in the end, have it to say, as says the prophet Jeremiah, viii. 20. "The harvest is past, the summer is ended, and we are not saved."

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

THE PRESENT CRISIS.

By Rev. John Hooper, of Westbury, England.

CONTINUED.

3. Closely connected with the foregoing sign, is another, *the decay of vital godliness*. As a consequence of the abounding of iniquity, we are taught, that "the love of many of the professed servants of the Lord shall wax cold." Never was there a time in which a profession of religion was more general. Were we to judge merely according to the *appearance*, we should be ready to think that the church was never in so flourishing a state. But if we examine closely into the real state of the professing church, we are constrained, alas! to admit that there is on all sides the *form* of godliness, but little of its *power*; 2 Tim. iii. 5. How often, when the sincere and faithful Christian looks around him on the professing world, has he reason to say, "mine eye affecteth mine heart!" how does he mourn in secret the wide-spread decay of vital piety!

But how can we account for this mournful decay of vital godliness in the midst of so much profession? "The offence of the cross hath ceased;" religion, in its present relaxed state, is universally tolerated; it is now fashionable to appear religious; the broad line of demarcation between the church and the world, has been so narrowed as to become scarcely perceptible. In this the subtlety of Satan is to be seen. He has been endeavoring to make common cause. There has been an awful attempt to unite Christ and Belial. What conformity to the world do we witness in those calling themselves Christians! How little of that spiritual mindedness—

that crucifixion to the world of which St. Paul speaks, Gal. vi. 14, that renunciation of earthly and sensual enjoyments which formerly characterized the true servant of God, Heb. xi. 24—26. To how few will those words of our blessed Lord apply, which he addressed to his first disciples, "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If such as these words describe, were the feelings, such the life and conduct of the primitive saints—such their conformity to Him who left them an example that they should follow his steps—then is it easy to perceive that "the love of many hath waxed cold!" The great dislike to hear of the coming of the Lord, manifested by so many calling themselves Christians, is perhaps the strongest proof of this. It was a prominent characteristic of the primitive Christians—"that they loved his appearing," and looked forward to it as the period that would consummate their happiness. Surely if our affections were placed on the Savior—if he was to us the chief among ten thousand and altogether lovely—if we had none in heaven but him, or on earth that we desired in comparison of him—we should desire his return—we should long to "see him as he is"—should pray, "thy kingdom come"—"Come, Lord Jesus, come quickly!"—"Why is his chariot so long in coming? Why tarry the wheels of his chariot?" The observations of Mr. Drummond on this subject, in a speech which that gentleman delivered at the Eleventh Anniversary of the Continental Society, is so much to the point, that I cannot refrain from quoting them. "Let us suppose," says he, "for instance, a woman whose husband is a long way absent from her, perhaps in the East Indies. She is possibly very diligent in the management of his affairs, and conducts herself with perfect outward propriety, but always breaks out into a passion whenever any one speaks to her of her husband's return: 'Oh, no,' she says, 'he cannot be coming yet; I expect to be much better off before he comes; I expect his estate under my management to be much more extensive; if he were to come now, he would disarrange all my plans; besides, what is the use of thinking about his coming, I may die first, and that will be exactly the same as his coming to me.' Let her asseverations of love and affection be what they may, you cannot believe otherwise than that her heart is alienated from her Lord, and probably fixed upon another. Now let us suppose another woman in the same situation: see her constantly reading his letters, and especially those parts of them, which describe the time and the circumstances attendant upon his return; hear her talking of it to her children, and teaching them to look forward to it as the consummation of her and their fondest wishes. Mark the silent scorn with which she treats a judicious friend who would try to persuade her that there was no use in looking out for his return, for that he had never mentioned the month, far less the day, or the hour, when it was to take place: though she may make no noisy protestations of love; though she may speak but little about him, except to her children, and to those whose hearts are tuned in unison with her own, we cannot for a moment entertain a doubt of the real state of her affections. Let us apply this figure to ourselves: and of this I am certain, and I wish I could make the warning ring through every corner of our professing land, that a dislike to hear of the

Coming of the Lord, is a more decided proof of the affections of the religious world at large, and of every single member of it, being alienated from Christ, and, therefore, in an unholy, un sanctified, and unconverted state, than all the noisy protestations at Annual Meetings, all the Bibles and Tracts circulated, and missionaries sent out, are proofs of the reverse."

The lukewarm state of the professing church is rendered still more awful from her *unconsciousness* of it, and by the *Pharisaic* pride which she discovers: she says, "*I am rich, and increased with goods, and have need of nothing; and knoweth not that she is wretched, and miserable, and poor, and blind, and naked.*" This applies as much to her DOCTRINE, as it does to her morals; of both we may say, "How is the gold become dim, and the most fine gold changed!" The fact of "the love of many waxing cold," or the great decay of vital godliness, is another sign of the times, and proves that the coming of the Lord draweth nigh.

4. The "*increase of scoffers*" is another sign of the times, and of the glorious coming of Christ, 2 Peter iii. 1-4, "There shall come in the last days, scoffers, walking after their own lusts, or inclinations, and saying, Where is the promise of his coming?" This is most awfully the case in the present day. There is no truth more ridiculed and disregarded by the world, than the coming of the Son of Man. The lapse of years—the fulfilment of prophecy—the promises of Jehovah—and the signs of the times, are alike neglected; nay, those who pay any thing like a serious regard to these things, are counted as madmen, or enthusiasts. Ah! reader, were there not scoffers in the days of Noah? As it was in the days of Noah, *even so is it now.* Now, as then, the awful warning of God's word and ministers are disregarded, and the people follow their own inclinations; "all things," say they, "continue as they were from the foundation of the world." None so blind as those who *will* not see. They must know that the old world, being overflowed with water, perished; they must know that the heavens and the earth which now are, are reserved unto the judgment of the great day—that the Lord is not slack concerning his promise—that the day of the Lord will come as a thief in the night, in the which the heavens and the earth which now are shall be dissolved—not by *water*, as in the days of Noah, but by *fire*; not *annihilated*, but *changed* and purified—that new heavens and a new earth shall be formed, wherein dwelleth righteousness, 2 Peter iii. 13; Isaiah lvi. 17; Heb. i. 12; Rev. xxi. 1. Of these things it is to be feared, in many instances, they are *willingly* ignorant. How manifest this sign of the times—"there shall be scoffers in the last days, asking where is the promise of his coming?" How much is it to be deplored that such an inquiry should, in many instances, even proceed from the lips of *real* Christians!! When the coming of the Lord is announced, how common to hear from some of them, "where is the promise of his coming?" "where the signs of his approach?" Behold, then, another sign of the present times!

5. The next intimation of the Lord's speedy and personal appearing, which we notice, is contained in Luke xxi. 25-28, and in the parallel passages of Matt. xxiv. 29, 30; Mark xiii. 24-26, "and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations and perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are

coming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud, with power and great glory; and when these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The great political changes which are here declared to precede the coming of Christ, are to be looked for in the Roman Empire, which is to be completely destroyed, and succeeded only by the kingdom of our Lord Jesus Christ, Dan. ii. 44; vii. 7-14. Now this prophecy shall not receive its complete fulfilment, till *after the tribulation of the Jews, and that determined to be poured upon the destitute shall be accomplished*—"immediately after the tribulation of those days," shall these mighty revolutions in the Roman Empire take place, and then the Lord Jesus Christ shall appear in glory and majesty, Matt. xxiv. 29, 30. Parallel passages to this prophecy are very numerous, of which the following are a part: Numbers xxiv. 17-19; Isaiah xiv. 1-27; xxxiv. xxxv. 1-6; Joel ii. 28-32, and iii. 1-21; Habak. iii. 3-19; 2 Thess. ii. 8, 9; Heb. xii. 26-29; Rev. i. 7; vi. 12-17; xi. 15. We are commanded, however, to notice the *commencement* of these things; when these BEGIN to come to pass, *then* look up, and lift up your heads, for your redemption draweth nigh. Have we not, then, *seen* the beginning of these things; has not the Lord begun to shew favor to his ancient people the Jews, and to beat in pieces their oppressors? What, let me ask, has taken place in these respects of late years? Has not the attention of the Christian world been called to the temporal, spiritual, and eternal welfare of Israel? Has there been no shaking among the dry bones of the valley? surely the time is come when the Lord will turn their captivity, as the rivers in the south. And what *has* been, and *now* is the state of the political heavens? Has there been no sign in the sun? Has not the temporal head, the sun of the Roman earth been eclipsed; been turned into darkness, and the moon into blood? Have not the stars, the princes and nobles fallen to the earth, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind?" How exactly does the present state of the *commercial* world correspond with the statements here given: "Distress of nations with perplexity." Was there ever a time in which the distress of nations was so *universal*; or when it was attended with greater *perplexity* than at the present moment? Are not "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" Moreover, are not *the powers of heaven shaking*? Is there not an unusual *trembling* of the kingdoms of the world? Are not the eyes of all fixed upon the political heavens, as though they expected some mighty change? Yes, verily, these things are so. Concerning then the *beginning* of these things there can be no doubt; and the necessary conclusion is, that "*the Lord is at hand,*" for it is said, "when ye see these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

6. The sixth sign we shall notice, is *the light thrown of late on the prophetic word.* "It shall come to pass that at even tide it shall be light," Zech. xiv. 7. "The vision is for an appointed time, but at the end it shall speak and not lie," Hab. ii. 3. "In the latter days he shall consider it perfectly," Jer. xxiii. 20, xxx. 24. What Daniel was commanded to seal up and close, (Dan. xii. 4.) is now, through the all-powerful mediation of the Lion of the tribe of Judah re-

vealed unto us, Rev. v. 5. Hence "many run to and fro, and knowledge is increased." Never, I believe, since the days of our Lord's first Advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on the subject. "The Revelation of Jesus Christ," contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful, for it is written, "that none of the wicked shall understand, but the wise shall understand," Dan. xii. 10. So St. Paul speaks, "But ye brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness," 1 Thes. v. 4, 5. Though "the true light now shineth," it enlighteneth *only those who believe.* Those who are paying a prayerful attention to these things, "have," like the Israelites of old, "light in their dwellings," whilst the rest of the world are sitting in darkness, even "darkness such as may be felt." The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the "mystery of God," being reserved unto "*the time of the end,*" Dan. xii. 9; Rev. x. 7.

7. The church being admonished of the near approach of the Bridegroom, is another sign that "the kingdom of heaven is at hand," Matt. xxv. 6. How much does this parable teach us? How exactly does it apply to the present state of the professing church? If we look back to former times, we shall find a period in the world in which the children of God were "*looking for, & hastening* unto the coming of the Son of Man;" when his believing people were "like unto them that wait for their Lord." But during his apparent delay, the professing church has fallen asleep; both the wise and the foolish virgins seem to have given up all expectation of his coming. According, however, to the intimation given us in the parable, during this night of sleep, the church has been aroused by an alarm of the Bridegroom's approach. The ministers of Jehovah have proclaimed, "Behold the Bridegroom cometh!" and as certainly as the cry has been made, so certainly will the Bridegroom come.

8. Another sign of the times, is *the expiration of the 1260 prophetic days or years*, mentioned in the Book of Daniel, and in the Revelation of St. John. The saints of the Most High were to be given into the hands of the papacy; the holy city to be trodden under foot; the witnesses to prophecy in sackcloth; and the church to be preserved in the wilderness for the space of 1260 years, Dan. vii. 25; Rev. xiii. 5-7; xi. 2, 3; xii. 6, 14. The events of 1792, marked the *termination* of this period; then the people of God were delivered from the persecuting power of the papacy; popery received its mortal wound, and could no longer trample the servants of the Redeemer under foot; the slaying of the witnesses, (viz. the Old and New Testament,) under the infidel ascendancy—their subsequent resurrection—their ascent to heaven, or the patronage they received from kingly power, proved that they had completed the number of their days, in which they were to prophecy in sackcloth, Rev. xi. 7-12. This was further confirmed by the earthquake which took place "*the same hour,*"

(verse 13,) when the tenth part of the papal city (France,) fell. The church now had also *passed her wilderness state*, and commenced taking possession of her promised inheritance. This is described in chap. xiv. of the Revelations, where reference is made to the *typical history*, viz. the tabernacle in the wilderness, and the *seasons* which commenced after crossing Jordan, and entering on the holy land. The seasons having commenced, the first fruits are offered, the 144,000, the sealed ones of ch. vii. 1—8, are seen standing with the Lamb on Mount Zion, having his Father's name written in their foreheads, ver. 1, 2. These are they which escaped the abominations of Rome, ver. 4, 5. The first fruits being offered, the angel or minister of the temple, calls upon the great husbandman to thrust in his sickle, upon which the sickle is thrust in, and the earth is reaped. The vintage immediately follows, and the grapes of the earth are cast into the great wine press of the wrath of God, verse 14—20. This chapter is also strictly parallel with xvth and xvith, which contain the series of vials of cups of wrath, which is to consume the papal hierarchy; but as six of these vials of wrath have already been poured out upon the guilty nations, the judgment on Babylon must have long since commenced, and therefore the 1260 years, or the period during which she was to oppress the people of God, are passed, and *that in the year 1792, when the first vial was poured out. It was at this time that the angel of the everlasting covenant, who before had determined the bounds of the anti-christian supremacy, declared in like manner, even by promise and an oath, "that time should be no longer;" that the time, times, and half a time should not be prolonged; "but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished."* Compare Dan. xii. 7, with Rev. x. 5—7.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, JULY 1, 1840.

SIGNS OF THE TIMES.

This paper is designed to illustrate the Prophecies. In a particular manner to expound the writings of the Prophets and Apostles relating to the Second Coming of our Lord Jesus Christ, the first Resurrection, and the end of the world. It is conducted by JOSHUA V. HIMES: assisted by WM. MILLER, and JOSIAH LITCH, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all.

This Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar per annum in advance. All communications for the Signs of the Times should be directed to JOSHUA V. HIMES, Boston, Mass. Post Paid. Letters on business to DOW & JACKSON, 14 Devonshire St. Editors and Publishers, friendly to the object of this paper, will confer a favor by giving this advertisement one or two insertions in their respective papers.

DOWLINGS REPLY TO MILLER.

AN EXPOSITION OF THE PROPHECIES, supposed by William Miller to predict the Second Coming of Christ in 1843. With a Supplementary Chapter upon the True Scriptural Doctrine of a Millennium prior to the Judgment. By John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I. Providence: Geo. P. Daniels. Boston: Crocker and Brewster.

We have examined this work with some interest, in the hope of obtaining light. The author, in his introduction, (Page 24) tells us, that, "He cannot concur with those who seem to think that the lash of satire, or the sting of ridicule, is the best weapon with which to assail the doctrine advocated by Mr. Miller. This will not relieve the mind of the honest enquirer after truth, who has felt perplexed by what appeared to him the plausible statements and singular coincidences in Mr. M.'s book. It is necessary to use argument and fact to knock down the foundation upon which his theory is based, and *nothing else will satisfy a candid and inquisitive mind.*" This is true. *Nothing else will satisfy the sincere inquirer.* Well, what has the Rev. Mr. Dowling done? Why, he has endeavored to point out inconsistencies and errors in Mr. Miller's reasoning, and to bring up objections to his interpretation, and application of the predictions of Daniel and John in relation to "prophetic time;" and having, as he supposed, demolished the whole fabric, he leaves his readers in possession of the following "argument and fact"! "If (says our author, page 111,) I am asked the question—As you reject the interpretation Mr. Miller gives of these three prophetic times, (1260, 1290, 1335, see Dan. xii.) can you furnish a better? I REPLY, I DO NOT FEEL MYSELF BOUND TO FURNISH ANY. THE TERMINATION OF THESE PERIODS IS YET FUTURE, AND I CONSIDER THAT PROPHETIC TIMES ARE THE BEST EXPLAINED BY THEIR FULFILMENT!!! Mr. Dowling has thrown dust in our eyes, and as he supposes, overthrown Mr. Miller's theory; and, in return, he gravely informs us that he is not bound to give us any information of these prophetic times! Will any student of the Scriptures be satisfied with this? We throw not.

As to his objections to Mr. Miller's theory, he has offered nothing new. They are all triumphantly refuted in the 1st and 3d. Nos. of the "Signs of the Times," in the articles of Messrs. Miller and Litch, on the "little horn." His objections to Mr. M.'s Chronological calculations, in Sec. I, are answered in No. 4, page 39, of this paper. His views of the Millennium are given on page 167; he says:—

The doctrine I hold in relation to the millennium, and for which I think I am indebted to the Bible, is—That the reign of Christ on earth will not be a personal but a spiritual reign; that it will be preceded by the overthrow of Popery, Mahomedanism, Paganism, and all false systems; that it will consist in the universal prevalence of righteousness and true holiness, throughout the whole world; that during its continuance, war, rapine, robbery, and oppression, shall be unknown; there shall be nothing to hurt or destroy, and universal love shall govern the actions of all mankind; that this glorious age shall pass away and be succeeded by a brief but dreadful period of wickedness, after which the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe."—2 Thess. I: 7—10.

We now repeat a question that has often been asked, and which has never been answered by the advocates of a temporal or spiritual Millennium. It is this,—How can there be a period of 1000 years of happiness in which, "War, rapine, robbery and oppression shall be unknown," and *nothing* shall hurt or destroy in all the Holy Mountain (or church of

God:—While the "little horn is to make war with the saints and prevail against them until the Ancient of Days come, and judgement is given to the saints of the Most High, and the time come that the saints possessed the Kingdom." Dan. vii. 21, 22. Again, will they show from the 20th chapter of Revelation how we can have a Millennium *before* the first Resurrection, at which time, Paul informs us, Christ will come. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. Or if all the people are righteous during the thousand years' glorious reign, before the coming of Christ, *Where will they get this army of the wicked, that are to succeed, and triumph for a season? Will they get them out of the church? Where else will they get them? Where can they?* Will this "brief and dreadful period of wickedness," be the fruits of a thousand years of the reign of Christ? Will Mr. Dowling, or any of the advocates of the 1000 years' spiritual reign before the coming of Christ, be kind enough to reconcile the above scriptures with their theory. We want light. Our columns are at their service.

CHRISTIAN UNION CONVENTION.

A Convention has been called by the friends of Christian Union, to be *holden at Groton, Mass. to commence the 12th of August next.* The object of the Convention is to discuss the principles of Christian Union; and as far as possible to settle upon the true principle upon which all the true disciples of Christ may unite. We are happy to learn that GERRIT SMITH, and LUTHER MYRICK, editor of the "Union Herald," are expected to be present. We hope there will be a general rallying of the friends of union. We approve the object of the Convention, and shall be happy to become a member, and do what we can to promote the cause of Christian union.

Bro. LITCH will give a lecture on the *End of the world*, in Chardon St. Chapel, Tuesday eve, June 30, 1-4 before 6.

Our papers are mailed with great care, and if subscribers do not receive them, it is not our fault. In case they are not received, we hope they will give us prompt notice, and they shall have them a second time.

We have the names of several subscribers on our list who have not paid their subscriptions. When a person wishes to see our paper, in order that he may examine it, we expect that he will, after receiving a few numbers, immediately remit the dollar, or we must conclude he does not want it. If those persons, therefore, do not receive any papers succeeding this number, they may know where the fault lies. Pub.

FALSE PROPHETS.

There were false prophets among the people.

NOTICE OF THE SIGNS OF THE TIMES.

An exchange paper gives the following notice of our paper. It will be seen that he was not correctly informed in relation to Mr. MILLER's connexion with this paper, or his church relations. He is not an ordained minister. He is a Licentiate of the Calvinistic Baptist Church in Low Hampton, N. Y.

If this article should fall under the eye of the author of the following notice, we would kindly solicit of him a copy of the works to which he alludes. If he will procure them and send them to this office, we will pay all expense and trouble. We wish to expose the *false prophets of the land.*

"SIGNS OF THE TIMES." This is the title of a paper published in the city of Boston, and edited

by the Rev. William Miller, pastor of a free-will Baptist Church, who is creating no little commotion in the Northern States, by his prophecies of the end of the world, which he says is to take place in 1843. Mr. Miller is not the only person who has prophesied of this event. There have been several such prophets in Virginia, in years gone by. One of them, Nimrod Hughes, whose work was republished in Germany, is now living in the vicinity of Abingdon in this State; we have heard him laugh several times about his humbugging the people: we knew another prophet, who lived near Abingdon, also, Esaias Bowman; a man whose chief study was the prophecies contained in the Scriptures. He published, some twenty years ago, in Tennessee, a work called the "Bow of Truth," in which he predicted the end of the world, but as it did not occur at the time he prophesied, he published another work called "The Saw:" in this he predicted that the end of the world would occur in 1831; but as his printer had made some miscalculation with his figures and dates, he published another work predicting the end of the world a few years later. We recommend Mr. Miller to procure these works of his brother prophets, as they may serve to amuse if not to enlighten him. We hope, however, that when the time arrives for his end of the world, that he will not take the same method to convince the people, as we have been told that one of the Virginia prophets did. On the night previous to the day which he had said the world would come to an end, he went to the top of a high hill in his vicinity, and blew a blast from a trumpet, awakening several out of their slumbers, and frightening not a few.

A Van Buren friend of ours, who does not have a very great relish for the signs of the times in the political world, says if Gen. Harrison should be elected President, that he shall think there is some truth in Mr. Miller's theory, But Nous verons.

From the Hartford Times.

GILES THE PROPHET.

MR. EDITOR—I take the liberty to give you a statement of facts respecting an individual who calls himself the *Prophet of God*, and who has recently created considerable excitement in this village. Various reports have been circulated respecting him, and some of them have been noticed in the public prints. For the information of the curious, I have prepared the following statement of facts, which I wish you would publish:

He calls himself Giles, the Prophet of God and Branch of Christ, and declares that like the rest of mankind he was in darkness and sin until the 7th day of April, 1840, when the Angel Almando came down from Heaven and conferred a resurrection on his inner man, and made him holy and perfect; and that he has come in the spirit of Elijah, foretold before the great and notable day of the Lord. He professes to cast out Devils, and do miracles, and says that Christ is coming to Mount Olivet in the year two thousand; but finding none of his followers there, he will rise and come to the United States to the Temple which he (Giles) is to build for his reception, at which time he and all his believers are to rise from the dead.

Some points of his doctrine are, that the world has stood ten Ki of time, and that its mother has existed rising 99 millions of years, and is to be destroyed at the expiration of eleven hundred and sixty years; that the Millennium commences with him, and that all of the differ-

ent denominations partake of the nature of the *beast*. He proclaims the first resurrection as the way to heaven; that heaven is divided into twelve mansions, and hell into twelve parts, that the world of death is between, which is the place appointed for all departed spirits immediately after leaving this world. He says that these and many other things were revealed to him by the Angel Almando, at five different times, by visions, which he has wrote into a book, which he calls the Holy Arcana.

It is his custom when he closes, to call those forward who believe, for the purpose of casting out their unclean spirits. On one occasion a man named Solomon Ellis presented himself, and the Prophet commanded him in the name of the Lord and through the power of the Branch of Christ, to believe and be whole. Mr. Ellis did not drop dead, as has been reported, but stood still and said nothing. The next day he appeared wild and extravagant in his conversation, left his work, and commenced crying for the Prophet, and said he must not speak aloud to him, but in a still, low voice. He has been growing worse, and his friends are compelled to bind him. They will soon take him to the Insane Retreat at Hartford. G. A. E.

Discussion between Litch and Jones.

PROPHETIC TIMES INDEFINITELY FORETOLD.
CHRIST'S KINGDOM AT HAND.

In further answer to Brother Litch's questions, proof is now to be presented, that "times and seasons," in prophecy, such as "days," "weeks," "months" and "years," are usually, if not uniformly given figuratively, denoting *indefinite* periods of time, or duration, the length of which is not to be understood by mortals though perfectly known to the Almighty.

1. There is an insurmountable difficulty in the way of making these different prophetic times harmonize with each other as definite periods, which have been considered by many as foretelling the same duration, or distance, of the same events. Take, for example, the "1260 days," (Rev. 11: 3, 12: 6,) and the "42 months," (Rev. 11: 2.) Both of these periods are understood as the same duration by those who consider prophetic times as definitely foretold, and are by them understood as representing 1260 definite, or literal years. But, were it granted, contrary to the principle above stated, that these "1260 days" are 1260 literal and full years, and that the number of *days* in the "42 months," (which are naturally just $3\frac{1}{2}$ full years) are literal and full years also; the latter would amount to about 1278 $\frac{1}{4}$ years, as may be seen by multiplying 365 $\frac{1}{4}$, the number of days in a literal and full year, by the $3\frac{1}{2}$ years constituting the 42 months; i. e. $365\frac{1}{4} \times 3\frac{1}{2} = 1278\frac{1}{4}$. This sum of supposed years, is of course about 18 $\frac{1}{4}$ too large, to match with the "1260," supposed by many to be the same duration of 1260 literal years.

To do away this difficulty, it has been said, (without inspired testimony,) that 30 days of prophetic time constitute a year. If this were true, then 42 months, multiplied by just 30 days in each month, would amount to just 1260, and would agree with the other "1260 days." But, the discrepancy still remains.

Twelve months in a year, of only 30 days each, would make but 360 days for a year, about 5 $\frac{1}{4}$ days too short for a literal year. Then, 1260 of these short years, if brought by reduction into full years, would make but about

1242 years, i. e. about 18 too few, to match the other "1260 days," which, by many, are called years. Still, to obviate the difficulty, we may be told from high *human* authorities, that the ancients reckoned 30 days for a month, and 360 days for a year. To this, it may be replied, that their doing so, or not doing so, has nothing to do with these sayings of the Holy Ghost concerning the times and seasons reaching onward to the last day. And, besides, we all know it to be a fact, that a year always was and always will be, in the sight of God, one full revolution of the earth round the sun; which, from the creation to the end of the world, without variation, occupies the space of very nearly 365 $\frac{1}{4}$ days. And, will not even scientific infidels admit, that men in the darkest ages of antiquity must have virtually considered their years of this same length, in reckoning them from winter to winter, as do the unenlightened savages and pagans of the present day?

2. As a proof that prophetic times and seasons are figurative of indefinite, not definite, duration, must be recollected that they are always found connected with other things, or events generally considered as given in language which is figurative. From the same rule and with equal propriety, we may consider these times and seasons, as given figuratively also. And, indeed, our opponents, themselves, allow, that in many cases, they are figurative, though supposing them to foretell a definite period for mortals to find out.

3. In very many of the prophecies where such times and seasons are foretold, there is nothing revealed, which is definite and clear, to show the precise year of the world where to begin them, even if allowed to foretell a definite number of years for human calculation. Without knowing where to begin them, we, of course, could not tell where to close them. Thus, after all, we should be left as much in the dark, concerning the precise period of their close, as by considering them to represent only an indefinite duration in the sight of men in the flesh.

4. It is, at once, apparent, that no good, farther than the gratification of a vain curiosity, could be effected, by a revelation of the *precise*, or definite times and seasons from one epoch to another, to the end of the world.

5. To suppose the Almighty to have definitely foretold the various times and seasons, together with the events of this life in their connexion, would suppose him to have engrossed mankind with very much of this world; with which, as individuals, they have nothing to do, besides comforting and quieting the minds of the ungodly with a revelation of the general judgment a great way off. All this would naturally be entirely contrary to the great object for which a revelation has been given, and for which Christ "came into the world to save sinners."

6. Some of these prophetic times and seasons are expressed in language so indefinite as to command the assent of all classes who consider them, that they represent only an indefinite duration, the length of which is most purposely concealed from mortals, whose moments are few enough to be all employed in immediate preparations for their own eternity at hand, rather than in contemplating the various literal periods and worldly events prior to the general judgment. The following is a palpable specimen of the indefiniteness of prophetic times and seasons

both in the Old and New Testaments:—"And they (the saints,) shall be given into his hands, until a time, times, and the dividing of a time." [Dan. vii. 25.] "And to the woman were given two wings as a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half from the face of the serpent." [Rev. xii. 14.] These passages have nothing in their connexion, neither does the Bible elsewhere contain any thing to show us the precise length of "a time" here, whether it is a day, a year, or a thousand years. Neither does inspiration any where inform us how many these "times" are, even if we could determine their precise length; whether they are just two "times," or two thousand "times." To be sure, tradition has long said that "a time" means a year of 360 days; and that its plural, "times," means two more such years; and that "the dividing of a time," means one half of such a year; which would make $3\frac{1}{2}$ years of 360 days each; or just "1260 days," allowing each day for a year, to make the period harmonize with the "1260 days" already considered. But as the Holy Ghost has never authorized this calculation of the "time, times, and a half," it must remain as times and seasons indefinitely revealed. Then considering prophetic times as harmonizing among themselves, it would follow, that generally they are but indefinitely revealed to mortals.

7. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, [Isa. lxxvi. 23.] These new moons and Sabbaths being in the "new heavens and the new earth," the saints abode "forever," as seen by the connexion. [Isa. lxvi. 22. lxx. 17. 18.] where there will be no literal Sabbath, nor moon changes, must, of course, be understood as figures of the duration, or perpetuity of the saints' glorious worship in the heavenly state, after the manner of perpetual moons and Sabbaths rolling on, in this world. Thus the apostle tells us of such things that they are *shadows* "of things to come."

8. "Behold the devil shall cast some of you (the saints) into prison, and ye shall have tribulation, *ten days*." [Rev. ii. 10.] These "ten days," representing the whole period of the saints' tribulation this side of heaven, must necessarily be understood as figurative of the short but indefinite period of their sufferings below, some shorter, and some longer; but all as the short period of "ten days," or for "a month," as represented by the apostle.

9. "And they [the saints in heaven] rest not day and night, saying, holy, holy, holy is the Lord God Almighty, which was, and is, and is to come," (Rev. xiv. 8.) This "day and night," being also, in the heavenly state, as seen by the preceding verses, (Rev. iv. 1-7,) shows conclusively that the "day and night" are used figuratively, to represent the indefinite duration of the saints' heavenly praise which will never end; because literally "there shall be no night there." [Rev. xxii. 5, see Rev. xx. 10.]

10. "And in the midst of it ["New Jerusalem"] and on either side of the river, ["of life,"] was there the tree of life, which bear twelve manner of fruits and yielded her fruit every month," [Rev. xxii. 2.] Will it not be granted by all who love their Bibles and look "for a city which hath foundations," that these "months" in the heavenly city are figurative of perpetual duration, rather than of literal time;

since there will be neither months, nor other literal time in heaven, and when the mighty Angel shall have sworn, that "there shall be time no longer."

Seeing, then, that in the above passages of prophecy, "sabbaths," "moons," "months," "days," and "day and night," are so palpably used as figures of *indefinite* duration, why must we not, from the same principle, and other proof already given, consider the "42 months," "1290 days," "1335 days," [Dan. xii. 11. 12.,] "2300 days," "70 weeks," "1000 years," [Rev. xx. 1-7,] &c., as figures of time, or duration, not to be *definitely* known, or literally measured by men, so long as the great events of their connexion shall remain yet future?

For want of room at this time, further proof of the unrevealed distance of the approaching general judgment, will be reserved for another article.

HENRY JONES.

New York, Feb. 25, 1840.

From Zion's Watchman.

REPLY TO THE ABOVE.

Mr Editor,—I am now to demonstrate that the time, times and dividing of time, of Dan. 7th—25th, signifies 1260 years.

A prophecy is demonstrated to be fulfilled, when we can prove from unimpeachable authority that the event has actually taken place, precisely according to the manner in which it was foretold.—Horne's Introduction; Comp. p. 147

I shall endeavor to show, that the 7th chapter of Daniel has been thus fulfilled, and especially that the time, times, and dividing of time, of the 25th verse, has been fulfilled and proves itself to be 1260 years.

The four great beasts seen by Daniel in his vision, he was told, verse 17th, were four kings which should arise out of the earth. That those four kings represented the Chaldean, Medo-Persian, Macedonian and Roman governments, I presume Br. J. will not dispute. Taking it for granted, then, that those four governments were the ones intended, I shall proceed to show, concerning the fourth, or Roman kingdom, that according to the prophecy, verses 24 and 25, there were within that kingdom (1) ten kings, or kingdoms established; and (2) that three of those ten kingdoms were plucked up by the roots; and (3) that the saints were given into the hands of a persecuting, blasphemous power, who made war against them and wore them out; and (4) that 1260 years, from the point of time where those three events were all accomplished, the last circumstance connected with the period was fulfilled; viz—"They took away his dominion." And (5) from that to the present, although partially restored, that power has steadily declined.

1. There has been ten kingdoms established within the Roman empire. It is true, more than that number have existed, for they have been continually changing. But we are to look for ten original, or first kingdoms; and trace the history, in the order in which the prediction pointed out the events. I shall give a list of the first ten, on the authority of Marchival, a historian; Bp. Lloyd and Dr. Hales, chronologers.

1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sues

and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If, in the mouth of two or three witnesses, every word shall be established, then the first point is abundantly proved.

2. Three of those ten kingdoms were plucked up by the roots before, or to prepare the way for the establishment of another government. My authority on this point is Gibbon, in his Decline and Fall of the Roman Empire.

The time, times, and a half, could not begin until three of those ten kingdoms had fallen. The first of the ten which fell, was the kingdom of the Heruli, in Italy: which was conquered by the Ostrogoths, A. D. 493. The second was the Vandal kingdom, in Africa, which was conquered by Belisarius, General of Justinian, Emperor of Constantinople, A. D. 534. The third kingdom which fell was the Ostrogothic kingdom, in Italy, which also was overthrown by Justinian, A. D. 538, in the month of March.

3. The saints were given into the hands of a blasphemous, persecuting power, who wore them out and made war against them. And the way for the establishment of that power was opened by the fall of the third of those ten kingdoms. In A. D. 534, Justinian, the Greek Emperor, passed an edict, constituting the Bishop of Rome, the Head of all the Churches.

But Rome was at that time in the hands of the Ostrogoths who were Arians and bitter enemies to the Roman bishop. While they possessed Rome, he could not exercise the power vested in him; but the fall of the power of the Ostrogoths opened the way for his establishment. Thus the three particulars were accomplished, and the saints given into the hands of the Bishop of Rome in A. D. 538.

4. 1260 years from the point where those three events were brought to a focus, the last circumstance connected with the period did take place, viz. "They took away his dominion." In Feb. 1798, 1260 years from A. D. 538, Berthier, a French General, with a French army, entered Rome, deposed the Pope, and carried him a prisoner to France. He also abrogated the papal government in Italy, and established in its place a republican form of government. See Dr. A. Clarke's comments on the text. For evidence that the papal government was blasphemous and persecuting, see McGavin's Protestant, Mosh's Ecc. Hist., &c.

5. From the fall of the papal government to the present, that power, although nominally restored, has steadily consumed and wasted away, as the generation now living can bear witness. And it must continue to decline, until destroyed by the brightness of Christ's coming.

If the above argument is sound, a time, times, and dividing of time, signifies 1260 years, and not an indefinite period, the length of which cannot be known by mortals.

I will now proceed to show that the 42 months of Rev. 13—5, means the same period.

That the two powers, viz. the little horn, Dan. chap. 7th, and the beast, Rev. chap. 15th, are the same, is evident from the description of each. (1) The little horn, Dan. 7—25; was to be a blasphemous power, "He shall speak great words against the Most High." The

beast, Rev. 13—6, was to bear the same character, "He opened his mouth in blaspheming against God." (2) The little horn was to make war with the saints and prevail against them, Dan. 7—21. And so, also, was the beast to make war with the saints and overcome them.—Rev. 13—7. (3) The little horn, Dan. 7—8 and 20, had a mouth which spoke great things. So, also, had the beast, Rev. 13—5.

(4) Power was given, the little horn for a time, times and the dividing of a time, Dan. 7—25. And power was also given the beast to continue 42 months, Rev. 13—6. (5) The dominion of the little horn was to be taken away at the expiration of that period, Dan. 7—26. Likewise at the expiration of 42 months, the warlike beast, which had led captive kings and princes, and ruled and put to death by the sword whom he would, was to be led captive, and be put to death by the vicissitudes of war; Rev. xiii. 10, which actually took place in Feb. 1798, when Berthier carried the pope, the head of the government, into captivity, and overthrew his kingdom.

The beast, therefore, and the 42 months of his continuance, is the same as the little horn, and the time, times, and dividing of time of his triumph, viz. three and a half years of 12 months each; and each month 30 days; and each day standing for a year. The whole amounting to 1260 years.

The problem of the meaning of a prophetic day, month, and time, is now solved, so far as those periods relate to the events of time; but what may be the meaning of periods of duration, when time shall be no more, I will not attempt to say. Nor yet do I hold myself bound to show the exact fulfillment of every prophetic period of time named in the Bible; it is sufficient for my purpose to prove, that both Daniel and the Revelator use a day for a year, and that their prophetic periods are definite and not indefinite periods; and that they may be known by mortals.

In my next, I shall offer some reply to brother Jones's last number.

JOSIAH LITCH.

Eastham, Ms. April 4, 1840.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

LATEST NEWS FROM THE OLD WORLD.

THE GREAT WESTERN, from London, arrived at New York the 19th ult. We have papers nineteen days later than by the Unicorn.

THE TURKISH QUESTION remains unsettled. The Pacha of Egypt is making great preparations both for attack and resistance. MEHEMET ALI, will make no compromise with the *Grand Turk*; although one account says that a compromise is talked of. But the following language of *Mehemet Ali* to the English Consul a few months since, does not indicate a disposition to compromise; viz. "I prefer a thousand times to succumb under the efforts of Europe leagued against me, than to submit to her humiliating conditions." "I shall break, if it be so decreed, but I will not bend like a weak reed."

The following remarks of Mr. Waghorn, on the political condition of Egypt, and the power of *Mehemet Ali*, affords some reason for his defiance of the powers of Europe.

"Egypt under *Mehemet Ali* has already become a secondary power, and from its central position as regards our Eastern interests, to my thinking, is likely to become much greater. Already is Egypt more powerful by land and sea than Spain and Portugal put together. The

general opinion of England appears to me in error with respect to Egypt; it thinks that the power of Egypt will die with *Mehemet Ali*. No, it will not. *Mehemet Ali* has one son *Ibrahim*, aged 46, commander-in-chief of his armies, every way qualified to carry out his father's enlightened views; another son, *Said Bey*, commanding a ship of eighty guns is also promising; a grandson, *Abbas Pacha*, aged 28, Governor of Cairo, the post of trust next to the command of the armies. There are many of the great men of Egypt married and intermarried into the female branches of *Mehemet Ali*'s family, and he has several grandchildren, who are the sons of *Ibrahim* and *Abbas Pachas*, before named. All these are brought up to, and at a proper age are sworn to maintain the regenerating principles of Egypt, and certainly they are all fitting to succeed *Mehemet Ali*. During my sojourn in Egypt, off and on, since 1829, (eleven years,) I have seen it rise, and monthly can trace fresh proofs of its further rise. The resources of that country are very great, the soil even of which has always belonged to the governing authority, since sold to it by its people in the days of *Pharaoh*, as proved by the 47th chapter of *Genesis*, from the 20th to 24th verses. As then, so it has been through all Egyptian, Roman, and succeeding dynasties, till now, and this, and no other cause has kept up the wretchedness of its inhabitants in those successive generations, because the people have always been slaves to its soil for the benefit of the Government, and not themselves. Within the last year, *Mehemet Ali*, even in a state of warfare, has begun to alter this. There are now English and French firms in Egypt farming portions of its lands, varying from 10,000 to 3000 acres; and if the Pacha could only be relieved from his warlike attitude, I have heard him often declare, that freedom of the soil to the Egyptian people should be the signal of relief and happiness to them."

The preparations for war are still being made in about all the nations of any note, in Europe and Asia. In England "Orders have been recently issued to the commissioners of the various royal dockyards for the building of nine ships-of-war and six steamers, the operations on which are to be immediately commenced, and to be completed as soon as possible; they are as follow:—A 90 gun ship, to be called *Albert*, and a steamer of 800 tons burden, are to be built at Portsmouth; at Plymouth dock-yard, the *Exmouth*, 50 guns, *Niobe* 26 guns, and the *Amethyst*, 26 guns; at Woolwich, the *Hannibal*, 90 guns, and the *Devastation*, a war steamer; at Chatham, the *Irresistible*, 90 guns, and the *Grocer*; at the Pembroke dock-yard, the *Lion*, 80 guns, and the *Vixen* and *Geyser*, steamers; and at Sheerness, the *Daring*, 10 guns, and the *Syrix*, war steamer."

LATEST FROM JERUSALEM—CONVERSION OF THE JEWS.

A letter from Jerusalem says—"The building of the Protestant chapel proceeds rapidly. For the present a house is hired. The English church liturgy is translated into Hebrew, and printed, and the missionary *Nikolayson* performs Divine service, with his assistant *Paent*. Of 400 Jews, 100 have embraced Christianity. An institution for converts has been established by the English Missionary Society, and a Hebrew prayer book is to be published. The English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of *Mehemet Ali*, and considerable quantities of land have been purchased for foreign emigrants. It is said, there is somewhere a Talmudic saying, that when there shall be 25,000 Jewish inhabitants in the Holy Land, the laws and regulations

must be again enforced which prevailed when Palestine was a Jewish state. The Rabbis in Turkey are endeavoring to complete the above number by colonists, which doubtless will not be difficult under the powerful protection of England. Some rich Jews in London and Italy intend to establish factories and manufactories in Jerusalem and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine."—*Hamburgh Correspondent*, May 14.

HEBREW COLLEGE AT JERUSALEM, &c.

The London Society for promoting Christianity among the Jews. On the 8th of May, the thirty-second annual meeting of the London Society for promoting Christianity among the Jews took place at Exeter Hall, London. Sir Thomas Baring, Bart., M. P., occupied the chair, and among the noblemen and gentlemen on the platform were observed the Bishop of Ripon, the Rev. Dr. Marsh, the Rev. Hugh Stowell, Sir George Rose, Bart., M. P., several leading members, recently of the Jewish persuasion, who had been converted to Christianity, &c.

The Secretary, the Rev. J. B. Cartwright, read the report for the past year. The aggregate amount of subscriptions was £22,420 8s 7d, being an increase of £4915 9s 9d, above the receipts of the previous year. Missionary establishments were in course of establishment at Jerusalem and other parts of the world, at the head of which the committee deemed it advisable to place clergymen of the Church of England, and converts who were acquainted with the Hebrew language and Rabbinical writings. With a view to facilitate this object, the establishment of a Hebrew college had been deemed indispensable, and Doctor McCall having accepted its management, four candidates had been admitted on the previous day; 3370 Bibles, 627 Testaments, and 12,000 other books and tracts had been distributed among the Jews during the past year, and translations of them into Dutch and other languages had been effected for distribution among the Jews of Holland and other foreign nations.

The baptismal register of the Episcopal Jews' Chapel showed that 300 individuals of the Jewish nation had been received into the church of Christ, 211 having been baptized in the chapel, and 79 previous to its having been opened for divine service, and there were now at least eight clergymen of the Church of England who were of the Jewish nation, and 23 missionaries and agents of the society who are converts from Judaism. The school at the present time consisted of 49 boys and 27 girls. The report adverted to their missionary establishment and Protestant church, in the course of erection at Jerusalem, with a view to calling back the children of Israel to the land of their forefathers, and urging upon the meeting, as Christians, to continue their powerful aid in so good and righteous a cause. The Bishop of Ripon moved the adoption of the report. The Rev. James Haldane Stewart seconded the resolution, which was carried unanimously, and the Rev. Hugh Stowell and other eminent divines and gentlemen addressed the meeting. Resolutions in support of its objects were unanimously carried, and a vote of thanks having been passed to the chairman, subscriptions were entered into to a large amount, and the meeting separated.

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SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

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ILLUSTRATION OF PROPHECY.

Discussion between Litch and Jones.

CHRIST'S KINGDOM AT HAND.

ITS DISTANCE UNFORETOLD.

In concluding my reasons for not harmonizing with Brother Litch in understanding the Scriptures to foretell Christ's coming to judgment "about the year 1843," as taught by Brother Miller, also; the principle is now to be further proved, that the prophets have neither foretold nor foreseen the precise distance of the general judgment, which they always viewed and presented as being "at hand," rather than afar off.

1. There is no prophecy in all the Bible which directly declares this "great day" of Christ's coming to be *far away*; thousands of years off; hundreds of years off; nor, indeed, *many* years off. It is said, to be sure, that "the vision is for many *days*," apparently foretelling that it would be "many *days*" from Daniel's vision to "the latter days," or end of all things. (Dan. x. 14.) But had the Lord designed to foretell, distinctly and definitely, the many *hundred* years then coming to pass before the judgment; or those which have already passed since Daniel and the other prophets wrote, surely, in their oft-repeated predictions of the great day, they would, some of them naturally, have foretold, *literally*, once, at least, as much as that it was many *years* off when they wrote.

2. None of all the prophets have ever foretold the distance of the general judgment to be further off than the temporal *death* of the inhabitants who were alive when they wrote. In the uniform practice of Christ, the prophets and apostles, in their exhibiting the "great day," "the judge," "the resurrection," the "judgment," and "the kingdom of heaven at hand," they never once held up temporal death, as the sure way of all, in meeting the judgment, even of those who were then alive upon the earth. Neither did any of the New Testament writers, except Peter, ever foretell the certainty of their *own* temporal death, as coming to pass before Christ's coming to judgment. And Peter was assured of his *own* "decease," only by Christ's expressly telling him "by what death he should glorify God." (John. xxi. 18, 19; 2 Pet. i. 13, 15.) Paul, also, spoke of his being "ready" to

be offered," and of his "departure at hand," but did not foretell the certainty of his being martyred in a few days, as some have supposed; because, in the same connexion he requests Timothy, to whom he writes, to come to him, with Mark, to help him in the ministry; and to bring his "books," "parchments," and "cloak," if possible "before winter." (2 Tim. iv. 9, 11, 13.) Thus he was as ready to continue studying and preaching during another "winter," as he was "to be offered." And thus should we all be ready in constantly looking for the judgment, or kingdom of heaven at hand.

It is said, to be sure, that "It is appointed unto men once to die, but after this the judgment," [Heb. ix. 27.] This passage, however, does not teach that *all* mankind have an appointed death before the judgment. Paul expressly affirms the contrary, saying, "We shall not all sleep," [i. e. in death.] but we shall be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 51, 52.) Again he speaks of himself and other saints as though they might all be "alive and remain unto the coming of the Lord." "to be caught up together with" the saints then risen from the dead. [2 Thess. iv. 15, 17.] All this looks at least, as though Paul did not mean to foretell the distance of the general judgment as being further off than the expected close of his own and others' lives, who were then with him upon earth.

3. God's threatenings of "woe" and destruction against putting "far away" this "great day," must be acknowledged as clear proof, that he has not, himself, foretold it, as being far away; or many hundreds of years off. "Woe unto them that are at ease in Zion—ye that put far away the evil day." (Amos vi. 1—3.) "But and if that evil servant shall say in his heart, my Lord delayeth his coming—the Lord of that servant shall come—and shall cut him asunder, and appoint him his portion with the hypocrites, there shall he be weeping and gnashing of teeth," (Matt. xxiv. 48—51.) Surely, if the Lord, himself, had foretold the precise distance of the "great day" of "his coming," then so many hundreds of years off, as since revealed by their coming to pass; he would not have threatened those then living, so terribly against even saying in their "hearts," no more than that such prophecies of the Holy Ghost were true.

4. The wisdom and benevolence of the Almighty, seem naturally to *forbid* his revealing to mortals the secret of the distance of the general judgment. Although the spirit of this world seems peremptorily to demand such a revelation, and to be assured of the day a great way off; it is apparent that evil, rather than good, would have been the natural consequence of such a prophecy. For, could an ungodly world have known positively, when the prophets wrote, that "the great and terrible day of the Lord" was so far off as the present day, they would naturally

have trembled less in view of it; and would have been less likely to have been converted and saved, than if required, as they have been, to regard the awful event as being always near "at hand," without any knowledge of the day, or the hour, when, like the "lightning," it shall burst upon the unprepared world. (Matt. xxiv. 27.) The doctrine of death "at hand," it is true, has now, long been substituted for that of the judgment or "kingdom of God at hand." But the doctrine of death at hand before the general judgment afar off, never made a Felix tremble, and never awoke sinners to "flee from the wrath to come," like that of the judgment itself, at hand, without any knowledge of longer life, or a temporal death first. So long as the primitive saints preached the judgment or kingdom of God at hand, sinners, like Felix, were made to tremble at the word of God, and the church was kept awake; but since death "at hand," and the general judgment afar off, has been the popular and supposed doctrine of the Gospel, both the wise and the foolish have long been comparatively sleeping as at the dead hour of midnight. (Matt. xxv. 1. &c.)

5. The multiplied express *declarations* of the Lord himself, to impress the mind with a sense of the *nearness* of the great day of his coming, are considered as proof unanswerable, that he never could foretell its distance off many hundreds of years, as we now see it then was, without apparently contradicting himself on the subject. The following is a specimen of the Lord's testimony showing the great day "at hand," and not afar off, when the prophets wrote—"Howl ye, for the day of the Lord is at hand," (Isa. xiii. 6.) "For the day is near, even the day of the Lord is near, a cloudy day: it shall be the time of the heathen," (or destruction of the wicked.) (Ezek. xxx. 3.) "For the day of the Lord is near upon all the heathen." (Obad. 15. verse.) "Alas for the day; for the day of the Lord is at hand, and as a destruction from the Almighty it shall come." (Joel i. 15.) "For the day of the Lord cometh, for it is nigh at hand." (Joel ii. 1.) "For the day of the Lord is at hand." (Zeph. i. 7.) "The great day of the Lord is near, it is near and hasteth greatly." (Zeph. i. 14.) "The kingdom of heaven is at hand." [Matt. iii. 2. see Matt. iv. 17. x. 7.] "But this I say brethren, the time is short." [1 Cor. vii. 29.] "But the end of all things is at hand." [1 Pet. iv. 7.] "The coming of the Lord draweth nigh."—Behold the Judge standeth before the door." [James v. 8, 9.] "Behold I come quickly, and my reward is with me." [Rev. xxii. 12.] "He which testifieth these things, saith, surely, I come quickly; Amen. Even so, come Lord Jesus." [Rev. xxii. 20.]

I am aware of a disposition abroad in the earth, to understand these and similar passages, as meaning any thing else than what they *literally* express, of the nearness of Christ's actually coming to judgment. But what expressions, and what *variety* of expressions could the Lord

have chosen, in which to hold up to view the judgment of the great day, as coming quickly upon all the earth, more clearly and literally than he has done it in those now quoted? I am aware, also, of the very popular habit of now giving a *figurative sense* to these prophecies of the general judgment at hand; or spiritualizing them into some temporal events already passed, or coming to pass "before that great and terrible day of the Lord." But should such a rule be admitted, of spiritualizing spiritual things into things merely secular, in the explanation of the above passages; the same rule would authorize us thus to spiritualize all the other prophecies and descriptions of the general judgment and future world. And thus they might all be converted from their literal, true and most solemn meaning, into the mere affairs of this life. This would blot out at a stroke the doctrine of a general judgment from the Bible, together with the eternity of future rewards and punishments. It would also build up Universalism, Deism, and Atheism, in their grossest forms. And what but this principle of the "false prophet," so far unwarily carried out as it has been, even in the evangelical church, could ever have brought such a spiritual famine upon the Church of Christ, as she is now and has long been experiencing, under such a secular and gross spiritualizing of things originally spiritual? All these things, understood in their original and literal sense, were surely designed as the saints' spiritual meat, drink and weapons of war, in their momentary conflict against the powers of darkness now assailing them. But thus to convert the word of God into carnal things, would naturally famish and make "the heart of the righteous sad," [Ezek. xiii. 22.] and "steal" God's "word every one from his neighbor." [Jer. xxiii. 30.]

It has, also, been urged against understanding those many passages literally, which foretell the general judgment at hand, that they *cannot* be otherwise than *figurative*, because said to be at hand near 3000 years ago, and no *literal* judgment *yet come*. The apostle Peter has seemingly anticipated this very objection against the Scripture doctrine of the final coming of Christ at hand. He foretells of some in "the last days" who will say: "Where is the promise of his coming?" &c., as though the multiplied promises of his coming, "at hand," already quoted, are no promise at all in the case, because made so long ago and not fulfilled yet. But Peter clearly explains their alleged difficulty by saying, that "1000 years" are "as one day" "with the Lord," thus making the time very short since the promise was given. And more than this, he says, that the Lord is *not* slack concerning his promise [of coming soon] as some men count slackness, but is long suffering to us, not willing that any should perish, but that all should come to repentance. Why, then, should any find fault that this *literal* promise of the day of Christ at hand, is not fulfilled before? since the "long suffering" of God towards them in waiting for their repentance unto life, has caused his delay in not coming before, in their own destruction. And then the apostle affirms most positively, "But the day of the Lord will come as a thief in the night," &c. (2 Pet. iii. 3, 4, 8-10.)

Christ's saying that "the end is not come yet," or "is not by and by," [Matt. xxiv. 6. Luke xxi. 9.] for his coming cannot be understood as foretelling the day afar off; without supposing him to contradict himself in his re-

peated prophecies of its being "at hand," and of his coming "quickly." Neither can Paul's prophecy that there shall come "a falling away first," &c. (2 Thess. ii. 3.) foretell it afar off, consistently with his alleged supposition that it might come so soon as to find him and others of his day still alive, as already quoted.

6. And finally, the positive and repeated declarations of the Lord, showing the precise distance of the general judgment to be *unrevealed*, till it comes, is offered as conclusive proof, that though it may come, for aught we know, this year, the *Scriptures* do not foretell its coming in "1843," "1847," "1866," "2000," nor at any other particular period. This very question is proposed and answered in Daniel's vision, as follows—"How long shall it be to the end of these wonders?" (Dan. xii. 6.) or till God's people shall be delivered every one that shall be found written in the book," when some "shall awake to everlasting life, and some to shame and everlasting contempt," &c. (Dan. xii. 1, 3.) The answer to this question is, "that it shall be for a time, times, and an half." But this answer is wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection. Then he inquires again—"O Lord what shall be the end of these wonders?" i. e. to the resurrection, &c. The Lord answers again, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end," &c. (Dan. xii. 7, 9.) This answer is certainly positive and clear that the distance of the resurrection, judgment, &c., is a matter closed up and sealed till the time of the end," or till it comes. Again, Christ was asked, "When shall these things be? [viz. the wicked all punished with "the damnation of hell," when left "desolate" at Christ's coming "in the name of the Lord," &c. [Matt. xxiii. 33, 38, 39, xxiv. 1, 2.] "And what shall be the sign of the coming, and of the end of the world?" (Matt. xxiv. 3.) The answer of Christ is, "But of that day, and that hour, knoweth no man, no, not the angels of heaven, but my Father only," (Matt. xxiv. 36.) "Watch, therefore, for ye know not what hour your Lord doth come." Some have supposed that the many passages like these, concerning the unknown "day" and "hour" of Christ's coming, are no testimony against our finding the particular year of the event revealed in prophecy. But this, certainly, seems like an evasion, besides representing the Lord as being captious in this matter; or as though making a wonderful difference between a day and a year; though with him, "1000 years," and "one day" are alike in duration, (Ps. xc. 4, 2 Pet. iii. 8.) But Christ further settles this point, by saying, in answer to the same question, as recorded by another—"Take ye heed, watch and pray; for ye know not when the time is." [Mark xiii. 14-33.] If "the time" must remain a secret, how then shall the year be discovered from the Scriptures?

Once more, the same question of the disciples is proposed to our Savior in their last interview with him who witnessed his ascension, till a cloud received him out of their sight. Their question is as follows—"Lord wilt thou at this time restore again the kingdom to Israel? Or, to 'the saints of the Most High;' not to the literal Jews. The Jews as unbelievers were not Israel, but were of their 'father the devil,' [John viii. 44.] while 'they which are of faith, the same are the children of Abraham' and 'heirs according to the promise,' [Gal. iii. 7, 29] i. e. 'the promise' in Daniel, and else-

where, that "the saints shall take the kingdom," &c. [Dan. vii. 22, 27; Matt. xxv. 34.] Christ says in answer to this question, and apparently in his last speech before ascending to heaven—"it is not for you to know the times, or the seasons, which the Father hath put in his own power," [Acts i. 6, 7.] This shows so conclusively that God, only, knows the duration of prophetic "times" and "seasons" which reach on to the saints' victory, in finally taking the kingdom at the judgment, that no record is made of its being ever again proposed to an inspired individual. And Paul was so clear in thus understanding such inspired answers to the question, that he could say, with confidence, after describing the coming of the Lord to the judgment, and without being asked, "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night," &c.—[1 Thess. iv. 14-18, v. 1; 2.]

HENRY JONES.

New York, March 5, 1840.

REPLY TO THE ABOVE.

Mr. Editor,—In closing these communications, you will now permit me to make some reply to brother Jones' last number.

1. His first *proposition* is, that, "there is no prophecy in all the Bible which directly declares this great day 'of Christ's coming' to be far away; thousands of years off; hundreds of years off; nor indeed many years off."

In replying to this proposition, I remark, the prophet Daniel, when he told Nebuchadnezzar, Dan. 2d chapter, that the image in his dream represented four kingdoms which should successively arise, of which he was the first or head; and that another kingdom, inferior to his, should arise after him, &c., did virtually foretell the great day to be far away. For, it was morally impossible for the events there foretold to be accomplished immediately, or even in one generation. Again Dan. 7th chapter, in his vision of four great beasts, the representatives of four governments, with their various changes, the same fact is prominently set forth, that the great day was far away; and in fact that, as is demonstrated in my last, after the last modification of the fourth government, in the establishment of the little horn, there must be over 1260 years elapse before the great day should come. For the work of destroying or consuming was to be continued after the period ended, and the dominion of the little horn was taken away; even to the end, when the kingdom should be given to the saints. Once more, Paul, 2 Thess. ii. 1-3, expressly warns the Thessalonians not to be shaken in their mind, nor be troubled by any means, "as that the day of Christ was at hand." For that day should not come till after a certain great apostasy, and the revelation of the same wicked, blasphemous power as described by Daniel, chapter vii; whom the Lord should consume by the spirit of his mouth, and destroy by the brightness of his coming. But that destruction has not yet taken place. Paul did, therefore, teach that the day was not then just at hand, but "far away."

Also, as I have demonstrated in my last, that Daniel does make use of a day, as the representative of a year, I suppose I may be permitted to produce the 2300 days of Dan. viii. 14, as evidence of the fact that Daniel did predict the day to be thousands of years off when he wrote.

2. His second proposition is, that "none of all the prophets have ever foretold the distance of the general judgment to be further off than the

temporal death of the inhabitants then living when they wrote."

I do not know as it will be admitted that Abraham was a prophet; but whether he was or not, there was a prophecy given in his day, that his seed should be a stranger in a land that was not theirs, and be afflicted four hundred years; and afterward possess the land of Canaan. But it should not be until the "fourth" generation. In this instance, then, it was predicted that the judgment was farther off than "the temporal death" of the then living inhabitants. Gen. xv. 13, 16.

So also, the prophecy of Jeremiah, of the 70 years captivity and promise of a subsequent restoration of Israel, is another instance of the same kind. For those events must be fulfilled before it could come.

But the prophetic periods of 2300 days, a time, times, and the dividing of time, and the 70 weeks, which were all to be accomplished before that day, and predicted 490, 1260 and 2300 years, settle the point.

3d Proposition.—"God's threatening of 'war' and desolation against putting far away the evil day, must be acknowledged as clear proof, that he has not, himself, foretold it as being far away; or many hundred years off." Brother J's. quotation from Amos vi. 1-3, has nothing to do with the subject, for it refers not to the general judgment, but to the Jewish captivity. Amos v. 27, and the 6th chapter. The quotation from Matthew xxiv. 48, &c., and the comment on it, that "if the Lord himself had foretold the distance of his coming, he would not have threatened so severely those then living, for saying in their hearts, no more than that such prophecies of the Holy Ghost were true."

On this it may be remarked—that it was true, that the day was many hundred years off; and yet threatenings were denounced. But the true state of the case was this; Christ had just given certain signs by which those who saw them should know that the day was near, even at the door. And he admonished those who should see those signs against saying, my Lord delayeth his coming; and exhorted them and all others to watch. But they were not to expect that day until they saw the signs.

4th Proposition.—"The wisdom and benevolence of the Almighty seem naturally to forbid his revealing to mortals the secret distance of the day of judgment." I reply, the wisdom of God in secreting the distance from former generations, and his benevolence in revealing to those more immediately concerned to know the time, are very strikingly exhibited in the disposition he made of the prophecies of the time. After the whole prophetic history of the world, together with the prophetic periods for the fulfilment of that history, had been spread out before Daniel, it was said to him, "Close up the words, and seal the book, even to the time of the end," Dan. xii. 7. Again, verse 9th, "The words are closed up and sealed, to the time of the end." So that until "the time of the end," not the end itself, these things could not be understood. But there was also a promise that at the time of the end, the seal should be broken, and knowledge be increased; and that the wise should understand. But that the time of the end came in A. D. 1798, is susceptible of the clearest demonstration. And that period brought with it the fulfilment of such prophetic events as demonstrated the meaning of a time, times, and dividing of time, and prophetic day. The seal of these prophecies and prophetic periods was then

broken. "The time of the end," is not a single point of time, but a period, extending from 1798 to the end itself.

5th Proposition.—"The multiplied express declarations of the Lord himself, to impress the mind with a sense of the nearness of that great day of his coming, are considered as unanswerable, that he never could tell its distance off many hundred years as we now see it was, without apparently contradicting himself on the subject."

To this I answer. It either was, or was not, consistent with the fact that the day was many hundred years off, for the Lord to represent it as "near," as "hasting greatly," &c. If it was consistent with the fact of its being thus distant, to represent it, as "near," it was no less consistent thus to represent it, if that distance was revealed. It is matter of fact, and not appearance, at which the Lord looks. But if it was not consistent with the fact thus to represent the day near, then the Almighty acted inconsistently in doing as he has done. But I believe it was consistent both with the fact itself and the revelation of that fact, thus to represent it. Because one day is with the Lord as a 1000 years, and a 1000 years as one day; and also because the Lord calls things which are not as though they were.

6th Proposition.—"And, finally, the positive and repeated declarations of the Lord, showing the precise distance of the general judgment to be unrevealed till it comes, is offered as conclusive proof that though it may come for aught we know, this year, the scriptures do not foretell its coming in 1843, 1847, 1866, 2000, nor any other particular period. This question was proposed and answered in Daniel's vision as follows—How long shall it be to the end of these wonders? The answer to this question is, "It shall be for a time, times, and an half." But this answer was wholly indefinite, and not understood by Daniel to tell how long it was to be to the resurrection," &c.

Brother J. has given only a part of the answer to the question "How long," &c. The period subsequent to the time, times, and an half, is not noticed. "And when he shall have accomplished to scatter, [extend, spread,] the power of the holy people, all these things shall be finished." I have proved above, that the time, times, and an half, have been fulfilled. The subsequent work of scattering or extending the power of the holy people, is being fast accomplished. That the spread of Christianity is what is meant by scattering the power of the holy people, is evident from the answer to Daniel's question; "What shall be the end of these wonders? not how long the time that had been answered above; but what is the closing event? The answer was, "Many shall be purified, and made white, and tried." The gospel shall extend and its influence be exerted. And it is a fact which I think, few will be disposed to dispute, that more has been done since 1798, for the spread of the gospel, than through the 1600 years which preceded it, if not the 1800 years preceding.

But when the gospel has reached and been preached on the last heathen shore, "all these things shall be finished;" "the end shall come."

But brother J. quotes Matthew xxiv. 36, "But of that day and that hour knoweth no man; no, not the angels of heaven, but my Father only."

This is supposed to be unanswerable. But let us look at it. The Savior had just given a long series of events which were all to be fulfilled before the day came; and when those events were fulfilled, those who should see them, should

know that it was nigh, even at the door. But of the exact day and hour they were ignorant; and for it they were to watch. The fulfillment of prophecy is the index by which its approach is to be known. But may not the fulfillment of prophetic periods be a part of the signs of its nearness; so it seems to me. But that the apostles, or indeed any of the inspired penmen, understood the nature of the prophetic periods, I will not pretend to say. It was not for them to know the times and seasons which the Father had put in his power, Acts, ii. 7, had commanded to be sealed up till the time of the end. Dan. xii. 4. The prophets searched diligently, but in vain, both for the meaning of the events they predicted, and the manner or nature of the times of their fulfilment. It was revealed to them that they ministered not to themselves, but others, 1 Pe. i. 9, 12. When the apostle also said to the Thessalonians, 1 Thes. v. 14, "that they had no need that he should write to them, respecting the times and seasons, but that they knew the day of the Lord would so come as a thief in the night;" he only meant that it would so come to the wicked. But ye, brethren, are not in darkness, that that day should come on you as a thief. Peter labored hard to impress the same thing on our mind, and directed us to the study of the prophets for information respecting the coming of that day. But I will leave the subject to the good sense of the reader, to judge whether the prophetic periods which foretell the coming of the general judgment are definite or indefinite periods, the length of which cannot be known by mortals.

JOSIAH LITCH.

Millennial Grove, April 4, 1840.

MR. CAMBELL ON THE MODE OF COMPUTING TIME.

BROTHER HIMES,—Having given in my last, a view of the captivity of the Jews, I wish, before presenting the evidence of their restoration, to illustrate the mode of computing time so peculiar, yet so common in the Bible, viz. by Sabbaths and Jubilees.

The creation of our world was finished during the mystical number seven, or a Sabbath, and will doubtless end soon after the seventh millennium.* The Jews celebrated six Sabbaths, but the seventh Sabbath of which all the others were but typical, has never yet been celebrated on earth, but "remaineth for the people of God."

It is maintained by some writers that all great events in the history of our world have occurred in the perfect circle of sevens. Such, for instance, as the exodus out of Egypt—the return of the remnant from Babylon, and the death and resurrection of Christ. It is certain that this last event occurred in the year of jubilee, ten jubilees from the cleansing of the 2d Jewish sanctuary.

According to Hale's chronology, the first jubilee celebrated by the Israelites, was 1589 B. C. and the 70th jubilee, from that would reach to

* The fact of the early institution of the seventh day Sabbath is generally admitted, however little its use and typical meaning is understood.

And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he rested from all his work which God created and made.—GEN. ii. 31-i. 1, 2, 3.

In Lev. xxiii, where we have the institution of the sixth several Sabbaths, the Lord says to the Israelites, "from even unto even shall ye celebrate your Sabbaths." "Seven sabbaths shall be complete."

1811, A. D. about the expiration of 7 times after the breaking of Ephraim. 72 jubilees would reach to A. D. 1839, about the expiration of 7 times after the gleanings of Judah. This computation does not include the years of release, but reckons by Sabbaths of jubilees, i. e. 49 years. If the years of release be added, it carries us down to about 2000, A. D. which is the period of the fulness of the Gentiles, when the whole creation will revert back into the hands of its rightful owner, and the "saints inherit the earth."

As we said, the Israelites celebrated but six Sabbaths, which was an imperfect number. In every other respect their cursings or blessings were completed by sevens.* Their Sabbaths were as follows—viz:

1. Sabbath of days.
2. Sabbath of weeks.
3. Sabbath of feasts.
4. Sabbath of months.
5. Sabbath of years.
6. Sabbath of jubilees.

It will be profitable to dwell a little on each of these Sabbaths separately, as it not only serves to corroborate all other correct modes of computing time by the prophecies, but furnishes the best analogy whereby to judge of the coming prosperity of the church. The reader is referred first to Leviticus xxiii.

2. Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

3. Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein, it is the sabbath of the Lord in all your dwellings.

This was the Sabbath of days, the lowest denomination, or the unit of these beautiful and significant numerical emblems. It bears the same relation to the great Sabbatical day of this lower creation, that figure 1 does to 7 in the Arabic characters.

SECOND.—Sabbath of weeks—

5. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: seven sabbaths shall be complete;

9. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

"Seven Sabbaths shall be complete," i. e. the Sabbath of Sabbaths here typified, "shall be complete."

THIRD. Sabbath of Feasts.

There were seven, and were completed in the seventh month. "These are the feasts of the Lord." (verse 4.)

1. Feast of the Passover, (verse 5.)
2. Feast of unleavened bread, (verse 6.)
3. Feast of Harvest, (verse 10.)
4. Feast of weeks or Pentecost,† (verse 21.)

* If there was a famine it lasted seven years, if a season of plenty, seven years. Their final captivity seven times. Jacob must serve an idolater seven years for a wife. The fiery furnace must be heated seven times hotter than usual. Gold be "seven times purified."

† This was fifty days after the Passover, and the first fruits of the barley harvest. The wheat harvest was commenced at this "feast of weeks" or Pentecost. It was one sabbath of weeks from the departure of Israel out of Egypt to the giving of the Law on Mount Sinai, and it was just a sabbath of weeks from the resurrection of Christ to the pouring out of the Holy Spirit, as we find in Acts ii. 1, 2.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

This memorable event and the feast of weeks was long celebrated in the Christian Church. The apostle of the Gentiles regarded it with much interest, as we find in Acts xx. 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost.

5. Feast of Trumpets, (verse 24.)

6. Feast of Atonement, (verse 27.)

7. Feast of Tabernacles, (verse 34.)

FOURTH. Sabbath of months.

5. In the fourteenth day of the first month at even is the Lord's passover.

35 Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and besides all your free-will offerings which ye give unto the Lord.

30 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

This completed the Sabbath of months. In the first month they commenced the convocation on the 14th day at even, and on the 15th day of the seventh month was celebrated the crowning period of harvest. Thus will the harvest of the world be the 7th Sabbath.

FIFTH.—Sabbath of years.

Lev. xxv. 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

Here is the Sabbath of the land of Israel, which the Lord declared should have its Sabbaths. These Sabbaths were observed, more or less, till about the time Saul became king of Israel, after which they were neglected altogether until the Babylonian captivity, 490 years. Seventy Sabbaths were then due to the land of Israel, and its inhabitants were driven out of it just 70 years to give it rest.

This Sabbatical year was typical of the great jubilee Sabbath which awaits the "whole creation." At the close of the sixth millenium there will be a thousand Sabbatical years due to our earth, for hitherto the whole creation has groaned, being in bondage to its wicked inhabitants.

SIXTH.—Sabbath of jubilees.

3 And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land.

This was the last Sabbath given to the Israelites. But there remaineth for them the crowning Sabbath when "the fulness of the Gentiles be come in," for without them they "could not be made perfect."*

Immediately following the Trumpet which ushers in the great Sabbatical millenium will commence earth's grand year of release typified by the fiftieth year.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

Where is the sceptical professor of Christian-

* All which was typified by the sacrifices accompanying these sabbaths was fulfilled in Christ by the sacrifice of himself. But the great consummation of all which was typified by this mode of computing time remains to be fulfilled. The terrors of Sinai and the literal blowing of Jubilee trumpets has ceased. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more; (and so terrible was the sight, that Moses said, I exceedingly fear and quake); but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

ity, who doubts that earth's inhabitants will one day go free? If there is any truth in the Bible, or any significance in its typical Sabbaths and jubilees, "there remaineth a keeping of a Sabbath to the people of God." Here is evidence all but demonstration—it can be no more perfect till faith gives place to actual vision.

Before the Christian church can expect to enter upon her Canaan of rest, the walls of the great Jericho, of Satan's empire must be thrown down. This will be effected "not by might nor by power," but by the Spirit of God. Those who bear the jubilee trumpets of the Gospel need only to surround the walls of the great city, always remembering to give the "trumpet a certain sound." Joshua has given them an example, chap. vi.

3. And ye shall compass the city, all ye men of war, and go round about the city once: thus shall thou do six days.

4 And seven priests shall bear before the ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Scott says the words translated "ram's" horn, may be rendered trumpets of jubilees, that is, such as were blown in the year of jubilee. The entering of Israel into the promised land was a jubilee to them. Instead of the dreadful trumpet of war, they were commanded to sound the trumpet of joy as already conquerors.

Here again the number seven is used to perfection. Seven priests, seven trumpets, seven days, and seven times on the seventh day. This last day must have been the seventh day of the week, the Sabbath.*

This no doubt typified the seventh or Sabbatical millenium when nothing will be done inconsistent with the solemnities of a Sabbath. "Holiness to the Lord" will be inscribed upon every employment. The disciple's employment will be as sacred as his master's, who said in reference to the Sabbath, "my Father worketh hitherto, and I work." John v. 18.

If there is any meaning in the emblems which God has chosen to typify future blessings to his people, and if there is any significance in the most complete system for computing time, every one may understand enough of the future for all practical purposes.

If the world exist seven milleniums from the creation, it will complete just 140 jubilees, including the years of release,—one thousand Sabbatical years,—twelve thousand Sabbaths of months,—fifty-one thousand one hundred Sabbaths of weeks, and three hundred and sixty-five thousand Sabbaths of days.

Such is the interesting analogy which runs through the Old Testament in the use of emblems. How few discover their full significance! The bloody sacrifices prefigured the death of our Savior, and ceased after that event.

* The repeated prescriptions of the number seven must not pass unnoticed. "Seven priests," "seven trumpets," "seven days," and "seven times on the seventh day." (Lev. xxv. 9.) This attention to the number seven, in Scripture, probably had reference to the creation of the world in six days, and the Lord's resting on the seventh, which completed the first week; this was the first reason assigned for the sanctification of the sabbath, and occasioned the measuring of time by the periodical return of the seventh day, in most ages and nations ever since. (Notes, Gen. ii. 2, 3.) One of these seven days must have been a sabbath-day; the Jews say, that it was the last, on which the city was taken; and as they were doing the work of God, for his glory, no objection arises against it from the fourth commandment; any more than against the man's carrying his bed on the sabbath-day, in honor of Christ who had healed him.—SCOTT'S NOTES ON JOSHUA vi. 3-5.

David Campbell

But TIME has not ceased, nor will it, till the SABBATHS and JUBILEES are consummated in the grand anti-type. Then will the Angel "lift up his hand and swear that time shall be no longer."

DAVID CABELL.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, JULY 15, 1840.

AN ANSWER TO "A SUBSCRIBER."

A subscriber asks, "When do the 2300 days of Dan. 8-14 commence? I answer, with the going forth of the commandment to restore and build Jerusalem. He says the commencement of the 70 weeks, (if I understand him correctly) at that time, does not prove the 2300 days to begin then. I answer, 1. They did not begin when the vision was seen B. C. 553, for if they had began then, the sanctuary would have been cleansed in A. D. 1747; which it was not. They must begin then at a subsequent time.

2. There is no time fixed in the eighth chapter, by which to determine when to commence the period. But without a key to determine this point, the time had as good be left out as to be in the Bible; for if it cannot be known it is no revelation to us.

3. After Gabriel had explained the vision to Daniel, he did not understand it. Verse 27.

4. This same angel appeared again chapter 9th, and told him he was then come forth to give him skill and understanding; and directed him to *understand the matter and consider the vision*. What vision? *The vision*. A vision familiar to both; one Daniel did not understand: *the vision of 2300 days*.

5. Gabriel then gave him a key by which he was to understand. That key was the seventy weeks, to the death of the Messiah; beginning with the commandment to restore and build Jerusalem. If this is not the key, then the Bible affords none. But with this key the vision is explained and the whole series of fulfilled prophecy and prophetic periods harmonize with and confirm it. L.

"THE LITERALIST."

This work has been got up recently, by Mr. ORRIN ROGERS, in Philadelphia. It is to consist of a series of Treatises and Essays which have appeared in England within a few years on the Scripture Prophecies—having relation to the return of the Jews to Palestine; the premillennial Advent of our Lord Jesus Christ, and his millennial kingdom. It is to be issued twice a month. It is published in the pamphlet form, and each number will contain 40 pages. \$2.50 in advance. The volume complete will contain 864 pages.

The Publisher assures us that he shall publish no work which has not been received, and strongly approved by persons of sound learning and piety in Great Britain.

The following are the contents of the first series of Essays to be given in the work.

CONTENTS.—ESSAY I. Introduction.—II. The Second Advent.—III. The Kingdom of Christ.—IV. The Place of Manifestation.—V. The Participation of the Saints.—VI. The First Resurrection.—VII. The Judgment.—VIII. The State of Separate Spirits.—IX. The Resurrection State.—

X. The Pre-millennial Advent and New Dispensation.

These Essays, so far as they have been published, advocate the same theory as Mr. Miller; except the return of the Jews. We highly recommend the work, and hope it will be liberally patronised.

That our readers may judge something of its merits, we shall give them one or two extracts.

The first relates to the common objection or false notion, that *prophecy cannot be understood until it is fulfilled*.

1. "The questionable propriety of studying and of discussing prophecy, especially *unfulfilled* prophecy, is one of those objections, which must be met in the outset. It chiefly consists in the alleged impossibility of understanding or judging of a prophecy, until the event has proved its meaning. But how contrary is this to the experience of the Church! *Promise*, the greater portion of which is unfulfilled prophecy, is declared in the New Testament to be a principal means whereby we are made partakers of the Divine Nature; 2 Pet. i. 4. which could not be, were it entirely vague and indefinable: and under the Old Testament dispensation, the Church was chiefly sustained and nourished by prophecy; most of the burning and shining lights raised up in it being prophets. The very first promise, that the seed of the woman should bruise the head of the serpent, was an unfulfilled prophecy, to which the Church took heed for 4000 years. Noah prepared his ark, moved by the fear of an unfulfilled prophecy or promise; and Abraham saw afar off and rejoiced in the day of Christ by means of another. Joseph would not have directed his bones to be removed, had he not depended on prophecy for the going out of his people; to which prophecy the Lord afterwards referred Moses and Aaron, as the pledge, that he would redeem them. The Israelites were encouraged to labor for their deliverance from captivity, by the prophecy concerning it: for as Jeremiah had prayed for and obtained an understanding of the restoration of his people, when they were about to be led into captivity; Jer. xxxii. 16-25, 36-44. so Daniel understood the times from the study of the writings of Jeremiah; Dan. ix. 2. just as the faithful were afterwards waiting for the Consolation of Israel from the study (as is presumed) of the book of Daniel. It was through attention to unfulfilled prophecy, that the Christians left Jerusalem and escaped to the mountain, when the city was besieged by the Romans: and the Lord hath, equally for our admonition, foretold the signs of that greater destruction, of which the overthrow of Jerusalem was but a type.

I am aware that there are difficulties attending the interpretation of the prophecies; and that, although some are to be literally understood, many are figurative or allegorical, whilst others are constructed of the literal and figurative intermixed: but of those which are not declared to be *sealed up*, the difficulty has chiefly arisen from the extravagant practice of spiritualizing or allegorizing all passages which relate to the future. And great is the advantage which this system has given to the enemies of Revelation. They tell us that Scripture is not a proper guide, because every man hath his own interpretation—his own way of explaining or accommodating it. The imaginations of commentators, or the sentiments of friends, have too frequently been made the key to modern expositions; whilst the plain text, which is the safest guide, has been neglected.

The apostles are often brought forward, as an instance of men who erred in regard to the proper understanding of those prophecies, which related to the first advent; and from *their* mistakes the impossibility of *any* being able to understand what is foretold of the second advent, is confidently insisted on. But I am of opinion that this circumstance is commonly misstated, and still more misapplied. I cannot think the apostles and first disciples *misunderstood* the general scope of the prophecies, which led them to expect at that time a manifestation of the kingdom of Christ on earth; though they might have had much confusion and obscurity in regard to the *time*, and *details*, and *nature* of that kingdom. The fault of the apostles was, that—though repeatedly warned, that there were *other* prophecies, which shewed that Messiah must first suffer—they *overlooked* these, and suffered their attention to be absorbed with one class of predictions only. What was there to have prevented them from comprehending such prophecies as the following: viz:—that Jesus should be born of a virgin;—that he should ride upon an ass;—that he should be betrayed by one of his followers;—that they should pierce his hands and his feet;—that they should part his garments and cast lots for his vesture;—that he should be numbered with transgressors; and many other things, which being plainly foretold were literally fulfilled? The sharp rebukes of Jesus, because the disciples did not understand that he *ought* to have suffered these things, and because they were "slow of heart to believe *ALL* that the prophets had written," appear inconsistent, if they really *could* not have been understood. Indeed the whole Sanhedrim, ungodly and darkened as they were, did nevertheless answer Herod most correctly from the prophets, that Christ should be born at Bethlehem: and it seems difficult to give a satisfactory reason therefore, why *we* may not previously derive some knowledge of circumstances which will attend the second advent; seeing that they are spoken of in Scripture, apparently as free from any figurative structure as the passages already quoted. If the apostles erred, we have at least the benefit of their example: which is undoubtedly recorded,—not to lead us to conclude, that we must inevitably mistake likewise; but that we may profit by their errors and avoid them. There is another series of prophecies, relating to God's dealings with the Jews, which are applicable to the question before us; and which would lead to the conclusion, that one eminent use of *fulfilled* prophecy is, to argue from it as certain and literal accomplishment of *unfulfilled*: provided, as we are throughout assuming, that the *evident* structure of it be not allegorical or emblematical. How remarkably, for example, has *wrath* fallen upon the Jews, without one jot or tittle having failed! They are sifted among the nations; they are become a by-word, a hiss, a proverb, a reproach; they abide without a prince, an altar, a sacrifice; not to mention other peculiar sufferings which they endured of old time. Now Joshua lays it down as a rule, "that as not one thing had failed of all the good things which the Lord had spoken concerning them; but all had come to pass: so therefore would the Lord bring upon them all the *evil* things." Seeing then that the evil has now been brought to pass, and not one thing has failed of that; by what rule, (it may be asked,) upon what consistent principle, can any man venture to say, that the promises of that good, now again to succeed, is only a *figure*; and that we are not justified

in expecting a literal fulfilment? Compare Josh. xxiii. 14, 15, and Jer. xxxii. 42—44.

I do not deny that *there are difficulties* attending the exposition of prophecy; and that, if this be true in regard to the *events* predicted, it is more extensively the case with regard to *times* and *dates*. As respects the *day*, or even the *year* of an event, I am quite persuaded, that God has purposely obscured it. But our Lord would not therefore have us indifferent and careless, either to the event or the period of its fulfilment; but, on the very ground that we know not the hour, He commands us to *watch*. Matt. xxiv. 36—42. And though the *day* cannot be known, something of the *signs* of its approach may be ascertained, with sufficient correctness for us to be assured "that the time of our redemption draweth nigh." St. Paul assumes of the Thessalonians, that they had so much acquaintance with "the times and the seasons," as to supersede the necessity of writing to them on that subject, 1 Thess. v. 1—4. insomuch, that, though the day of the Lord would come upon the world as a thief in the night, it would not overtake them in like manner. The Scriptures teach us that there are prophecies, which were not intended to be known by the Christians of former ages, which nevertheless will be known by that generation for whom they are written; of which Ps. cii. 18; Daniel xii. 4 and 9; and 1 Peter i. 10—12 are remarkable instances. Let us bear in remembrance therefore, that it is declared to be one of the special offices of the Holy Spirit, "to guide us into all truth, and to show us things to come;" John xvi. 13, and that the prophets, who prophesied of the sufferings and glory of Christ, did themselves "*inquire and search diligently*" concerning it,—searching, even when the words were scarce uttered by them, "*what, or what manner of time* the Spirit of Christ which was in them did signify. 1 Peter i. 10, 11. On the other hand there were men who neglected the prophets, and were rebuked by our Savior because they knew not the *signs of the times*; Matt. xvi. 3. and the burden of his lamentation over Jerusalem was, that they knew not the *time* of their visitation. Luke xix. 44.

The 2d extract we give relates to the *practical influence* of the doctrine of Christ's Second Coming.

"I shall now, by way of shewing the *practical tendency* of the second Advent, and the consequent importance of this truth to every christian who desires edification, bring forward some of those testimonies, to which I adverted in the former essay, when I pledged myself to show the use which the writers of the New Testament make of it.

We have already seen, that they apply it, as the legitimate source of consolation, to those who mourn for the dead; "that they may not sorrow, as those who have no hope" of seeing their friends return, 1 Thess. iv. 13—18. We have likewise seen an apparent limitation of the reward to them that love his appearing; 2 Tim. iv. 8,—an application of the subject, which, if it be not to be insisted on to its full extent, is nevertheless calculated to awaken heart-searchings. In regard to those passages which remain, I shall, to avoid circumlocution, only quote them at length; so heading them, as to point out the evangelical duties and graces to which they call us, and consequently the *practical use* made of them.

As a call to Repentance.—

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of

refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, &c." Acts iii. 19, 20.

to love Christ;—

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" which, being interpreted, is, "Let him be accursed—our Lord cometh." 1 Cor. xvi. 22.

to love one another,—

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii. 13.

to the mortification of earthly lusts;

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry;" &c. Col. iii. 4, 5.

"The grace of God that bringeth salvation hath appeared to all men, teaching us—that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, [even] the glorious appearing of the great God and our Savior, Jesus Christ." Titus ii. 11—13.

to general Obedience and Holiness;

"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

"And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28.

"We know that when He shall appear we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself even as He is pure." 1 John iii. 2, 3.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12.

to Spirituality of mind;

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, &c. Phil. iii. 20, 21.

to Works of mercy;—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall divide them one from another as a shepherd divides his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 31—36.

to Watchfulness;

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up. Therefore, be ye also ready; for in such an hour as ye think

not the Son of Man cometh." Matt. xxiv. 42, 44.

"Watch therefore: for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13.

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Luke xii. 35, 37.

"Behold I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v. 4, 6.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." Rev. xxii. 7.

to Patience and Long-suffering;—

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven," &c. 2 Thess. 4—7.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and He that shall come will come, and will not tarry." Heb. x. 36, 37.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—stablish your hearts—for the coming of the Lord draweth nigh." James v. 7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter i. 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13.

to Moderation and Sobriety;—

"Let your moderation be known unto all men, the Lord is at hand." Phil. iv. 5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 13.

to ministerial Fidelity and Diligence.

"Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Matt. xxiv. 46.

"For what is our hope, or joy, or crown of

rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming?" 1 Thes. ii. 19.

"I give the charge in the sight of God, who quickeneth all things; and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." 1 Tim. vi. 13, 14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv. 1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock: and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4

Against censorious Judgment.

"Therefore judge nothing before the time, until the Lord come, &c." 1 Cor. iv. 5.

NEW WORKS. We have just received two new works on the second coming of Christ. One is by Nathaniel Folsom, and John Truair, of N. Y. The other is from Eld. L. D. Fleming of Portland, Me. We shall notice them in our next.

Union Convention in Groton on the 12th of August.

We now have about 800 subscribers. Perhaps there never was a better list—for they have nearly all complied with the terms. A few only remain delinquents. These will follow the example of the others soon or we shall strike them from our list. We shall not deviate from the rule it is in advance. They can send by the Post Master without expense.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

TWO DAYS LATER FROM EUROPE BY THE PACKET SHIP SHEFFIELD.

We gather from the papers the following items relating to the condition of the Nations.

England and Naples. It is stated that new complications have sprung up on the sulphur question, and that the British Government had resolved on sending six ships of the line to Naples. A French squadron of the same force was also to proceed thither.

Constantinople. By advices from Constantinople to May 15, it appears that the Serraskier, Halil Pasha, brother-in-law to the Sultan, had been dismissed for some offence against morality, tending to bring the government into contempt.

Great Britain and China. We perceive from our shipping intelligence that the Thomas Courts, which sailed from China on the 4th of February, had reached the Cape of Good Hope, on her way to London. She has brought intelligence that the Chinese were determined to resist all attempts at accommodation except on their own terms. They had purchased some European ships, with the intention of arming and manning them for the approaching war with Great Britain. The next overland mail, which may be daily expected to reach England, will probably contain some very important intelligence—to a much later date.

CORRESPONDENCE.

DOCTRINE OF THE MILLENNIUM.

Mr. Editor,—

The first intimation of the doctrine of a millennium, is given through the medium of the Old Testament. The Jewish Rabbies interpreted

Scripture to point out a reign of peace and happiness during the 7th millenium of the world, prefigured by the seventh day of creation, or the sabbath of rest; their sabbatic or seventh year, and their jubilee or fiftieth year. Various parts of the Old Testament, such as Psalms, and the Prophecies of Isaiah, Jeremiah, Ezekiel, Zechariah, &c. contain glowing descriptions of the glory of the church during that happy period. The New Testament abounds with many passages, paragraphs, and even whole chapters which refer principally to the glorious coming and kingdom of our Lord Jesus Christ. Our blessed Savior taught the doctrine, and the apostles and early christians understood its general features perhaps as well as any other doctrine; but it is left for the inhabitants of the earth during that period, (the millenium,) to explore its lengths, and depths, and heights, and to enjoy its transcendent glories; all that we can now do, is to approach the threshold, guided by the light of prophecy and inspiration, seek that preparation which will qualify us to meet the Bridegroom with joy at his coming.

When we reflect that this doctrine was prefigured by the sabbath of rest for man and beast—by the Sabbatic year which was a year of rest to the land, by the Jubilee which was a year of release and restitution to all the inhabitants of the land; and that it was taught by the ancient prophets, and incorporated into all their institutions, and that it was revived by our Savior and his apostles, under the new dispensation; we cannot wonder that it has been received by some in every age of the church. As about the time of Christ's first appearance on the earth, an opinion prevailed all over the Eastern world that some extraordinary personage would make his appearance, and altogether change the religion and government of the world, in like manner, before his second coming, the signs of the times agreeing with the sure word of prophecy, will induce the thinking and faithful all over the world to watch and pray, and anxiously wait the coming of the Lord.

The believers in the doctrine of a millenium, may properly be divided into three classes.

1. Those who believe that the gospel shall be extended all over the world, by preaching and missionary labors; by the agency of Bible associations, and the aid of powerful revivals of religion, and extraordinary effusions of the Holy Spirit;—that the coming of Christ will not be personal, until the final judgment and end of the world, which is a great way distant.

2. Another class, believe the second coming of Christ to judgment, is near at hand; that his coming will be personal; that the righteous dead will be raised, and the righteous living changed, and all which remain be destroyed;—the earth burned up, or purified, so as to be called a new earth, which will be the habitation of the saints forever who, with Christ as their King, shall enjoy all the blessings of the New Jerusalem state; that the bodies of the wicked shall be destroyed with the earth, their souls banished into outer darkness for 1000 years, when they shall be stirred up, by the power of satan, to go against the saints, but they shall be destroyed, and "cast into the lake of fire."

3. The belief of the remaining class is rather intermediate of the opinions stated above. These last believe that the coming of Christ is near at hand,—that he will come personally, and at his coming the first resurrection will take place;—the truly righteous changed and caught up, and that this will be the great day of wrath upon the

obstinately wicked, who shall be cut off and destroyed; that the heathen and all who have not had, or have not abused the privileges of the gospel, and shall become willing, shall then be converted and given to Christ for his inheritance;—that generation after generation shall continue to make their appearance upon the earth; this world filled with the knowledge of God, and the restitution spoken of by all the holy prophets fully effected. At the same time Christ will reign personally upon the earth with his saints, (those who were raised and those who were changed,) without being made subject, in any degree, to temporal wants. The saints will have continual intercourse with the righteous who live a natural life, but only in order to instruct and teach them. At the end of the 1000 years, be they literal or prophetic, satan will be loosed a little season, many be deceived and fall away; then the last resurrection and judgment, and the end of the world will take place.

One great point to be had in continual view, is the warning voice of our Savior, "Watch therefore, for ye know not at what hour your Lord doth come, but know this, he shall come as a thief in the night, wherefore let us watch and be sober, that that day shall not come upon us unawares, for as a snare shall it come upon all those who dwell upon the earth." May God awake a spirit of inquiry among his people, and excite the church to wait in prayer for his coming and triumphal entry the second time into Jerusalem. Let every child of God desire the answer of the prayer, put by Christ himself, into the mouth of all his people, "Thy kingdom come—thy will be done on earth as it is done in heaven." My soul responds Amen.

A STUDENT OF PROPHECY.

McDowall's Mills, Pa.

From Blackwood's Magazine.

MALACHI.

The final predictions of this prophet are well known for their powerful and lofty threatenings of national ruin. Yet the condition of his country at the moment, was unquestionably the last which could have justified any human conjecture of its dissolution by divine vengeance. The people had but lately re-built their temple, had conformed to the renewed law of their fathers, had received the recovered Scriptures, and had commenced a new and purified polity. That there were remnants of the habits and corruptions of Babylonish life among them, is obvious from his rebukes, and those of Zachariah and Ezra. But those were slight stains, and the error which was predicted as the final source of their ruin—a ruin, too, at the distance of four hundred years—was of a wholly opposite character,—the national disdain of contact with the Gentile world, the national pride in the exclusiveness of their religion, and the national vindictiveness against that Mightiest of all Teachers, and Supreme of all Sovereigns, who came to announce the admission of mankind into the privileges of Israel. Independently of our direct knowledge of the universal inspiration of Scripture, this utter dissimilarity to human conclusions must make us feel that this awful denouncement of the matured vices of a land, then in their first period of regeneration, was the work of a knowledge above man. Malachi is said to have died young, after assisting the members of the Great Synagogue in the re-establishment of the law of the nation.

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.

"But unto you that fear my name shall the Son of Righteousness arise.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.

"Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord."—MALACHI, ch. iv.

A sound on the rampart,

A sound at the gate,

I hear the roused lioness

Howl to her mate.

In the thicket at midnight

They roar for the prey

That shall glut their red jaws

At the rising of day.

For wrath is descending

On Zion's proud tower;

It shall come like a cloud,

It shall wrap like a shroud,

Till, like Sodom, she sleeps

In a sulphurous shower.

For behold! the day cometh,

When all shall be flame;

When, Zion! the sackcloth

Shall cover thy name;

When thy bark o'er the billows

Of Death shall be driven,

When thy tree, by the lightnings,

From earth shall be reiven;

When the oven, unkindled

By mortal, shall burn;

And like chaff thou shalt glow

In that furnace of woe;

And, dust as thou wert,

Thou to dust shalt return.

Tis the darkness of darkness,

The midnight of soul!

No moon on the depths

Of that midnight shall roll,

No starlight shall pierce

Through that life chilling-haze;

No torch from the roof

Of the temple shall blaze.

But when Israel is buried

In final despair,

From a height o'er all height,

God of God, Light of Light,

Her sun shall arise—

Her great Sovereign be there!

Then the sparkles of flame,

From his chariot-wheels hurl'd,

Shall smite the crown'd brow

Of the god of this world!

Then captive of ages!

The trumpet shall thrill

From the lips of the seraph

On Zion's sweet hill.

For vested in glory,

Thy monarch shall come,

And from dungeon and cave

Shall ascend the pale slave;

Lost Judah shall rise

Like the soul from the tomb!

Who rushes from Heaven?

The angel of wrath;

The whirlwind his wing

And the lightning his path.

His hand is uplifted,

It carries a sword;

'Tis ELIJAH! he heralds

The march of his Lord!

Sup, sink in Eclipse!

Earth, earth shalt thou stand,

When the cherubim wings

Bear the King of thy kings!

Wo, wo to the ocean,

Wo, wo to the land!

Tis the day long foretold,

Tis the judgment begun;

Gird thy sword, thou Most Mighty!

Thy triumph is won.

The idol shall burn

In its own gory shrine;

Then, daughter of anguish,

Thy dayspring shall shine:

Proud Zion, thy vale

With the olive shall bloom,

And the musk-rose distill

Its sweet news on thy hill;

For earth is restored,

The great kingdom is come!

Refuge of Scoffers.

"There shall come in the last days, scoffers."

This department of our paper is devoted to the use of those who scoff at, or ridicule the Idea of the *Second Coming of Christ*. We have no disposition to reply to their scoffings, and therefore let them speak for themselves without note or comment, from us. We regret, exceedingly, that an *Orthodox Minister* could be found in New England that would descend to write, and publish such an article as the one below relative to Mr. Miller. Mr. M. has probably been the instrument of more conversions in this vicinity within the last six months, than all his accusers put together. He has something of more interest to the eternal welfare of the soul to present and prove to the people; than that, "*the Moon is made of Green Cheese*!!!"

Ed.

PARSONS COOKE vs. MILLERISM.

The Rev. Parsons Cooke, of Lynn, editor of the '*Puritan*' comes out nobly against the Miller Humbug. We are highly pleased with his course, in this respect. Just as our paper was going to press, we received the '*Puritan*,' from which we make the following extracts.—*Trumpet*.

INFLUENCE OF MILLERISM.

When theories glaringly preposterous are broached, it is usually best to stand aside, and let them spin out their yarn, till they fall by their own weight. And a formal refutation of the theory of the world's coming to an end in 1843, would seem to most to be a work of supererogation. Yet it is questionable, whether some public testimony ought not to be borne against this display of fooleries. This is not a common case of the propagation of religious error. In one view its influence is more pernicious, than that of any other system of error. It has a bearing which none other has, to blunt the moral sensibilities.

The lecturer begins, and the hearer listens, expecting to see it proved, that 1843 is the date of the world's end. Like all other errorists, the lecturer uses many truths to make his error plausible. He selects some striking instances of prophecies fulfilled and illustrated, by the event. At these, the hearer wonders and sets them down of course as proofs of the point at issue.

The lecturer shows, as a thousand commentators before have shown, that Daniel prophecies so and so, of the series of this world's events, under the figure of the four beasts, or the four great monarchies; and that John had visions so and so, of the rise and fall of the papal power. These visions present much that is striking, and satisfactory as to their intent. And those who have never attended to the subject before, are surprised to find, with how much precision the event has answered the prediction. The hearer thinks that the lecturer has made wonderful discoveries, and sets down every detached instance of prophecy fulfilled, as a distinct proof of the point in question. Without any discoverable connexion between the case alleged, and the conclusion, the hearer admits the conclusion, supposing of course that such striking things prove what so remarkable an expounder wishes them to prove. The absence of one or two important links to make the chain complete, is not noticed since so many strong though detached links are seen.

It is just as if we were to attempt to convince the world that the moon is made of green cheese, by a regular process of astronomical argument. We should say as we pass along step by step—There you see that the moon revolves round the earth—how undeniable and how wonderful is this! Then in the next place, you

see that both the moon and the earth revolve round the sun.—Dispute it who can. Well, if these things are so, you see it is clear that the moon must be green cheese. Now this argument has only one link wanting to make it conclusive. And many a less plausible argument, with more than one link wanting, has carried conviction.

From what we know of the human mind, we can see how a man can '*sincerely*' embrace the most ridiculous propositions. But his sincerity cannot prevent injurious effects upon others. Crowds of young people, eager for a frolic, will rush to hear the ravings of one, who has virtually given public notice that his mind has '*sincerely*' lost its balance. And they will find what they seek. Their minds will be in such a posture, that the more he dwells on the solemnity of the judgment scenes, the more will those scenes be degraded, and the hearer's mind vitiated. Because, to every hearer who does not surrender his common sense, the whole effort of the speaker must appear ridiculous; just as would a laboring with solemn airs to prove that the moon was made of green cheese.

In this light, such lectures are to be deprecated by parents and the friends of the rising generation, as more demoralizing than theatres. The abettors of the thing are pressing the matter with great industry. Courses of lectures are instituted here and there, in the larger towns. Boston has been fully supplied, and we understand the Marlborough Chapel is now engaged for another course in Boston. No efforts will be spared to bring as many as possible of the young and unreflecting under the corrupting influence of these lectures. And it is time for the community to form a settled judgment as to the kind of treatment it deserves.

And those parents who are unwilling to have the moral sensibilities of their children destroyed, will do well to pause before they suffer them to come under such an influence.

DR. HITCHCOCK.

We insert the following notice of Dr. Hitchcock with pleasure, for the benefit of those who are afflicted with defective teeth. We are acquainted with the Dr. and feel happy to bear testimony to the correctness of the following commendation.—Ed.

FILLING TEETH. In an art so intimately connected with beauty, comfort and health, it is gratifying to find that in our own country, at least, so much industry and talent are enlisted. Indeed it is acknowledged, that in one operation of dental surgery, the filling of teeth, much greater care is exercised, and more correct pathological principles required by scientific dentists here, than by the profession on the continent of Europe, or even in England, with some few exceptions. We allude to the removal of *all the diseased portion* of the tooth, before the filling is inserted into the cavity, instead of what we understand to be the European practice, of boring a symmetrical hole, which may or may not include all the carious parts in its neighborhood. We were led to make the foregoing remarks by observing at the late Fair at Quincy Hall, some specimens of loaded teeth, which were exceedingly well done by Dr. Hitchcock, of this city, and for which he received the premium. The extent to which disease had been allowed to progress in some of these specimens, forcibly impresses upon us the importance of early attention to what may, at a seasonable period, be most easily and effectually treated. [Boston Medical and Surgical Journal.]

SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, AUGUST 1, 1840.

NO. 9.

ILLUSTRATION OF PROPHECY.

"A WORD OF WARNING,"

IN THE LAST DAYS.

We have a pamphlet before us of about fifty pages with the above title, by the REV. WM. W. PYM, A. M. Vicar of Willian, Hurts. Eng. It was first published in England, in 1835, and republished in Philadelphia, Pa. in 1837.

MR. PYM takes the ground that the Second Advent of the *Lord Messiah* will take place about the year 1847. He says, "It may be well here to remind you of 'this present truth,' (2 Pet. i. 12.) for which I am contending, that the *Coming of our Lord draws nigh*; and so nigh, that *before the year 1847*, the Scripture leads us to conclude, it will have taken place." He calculates the time in the following manner:—

"From the 2300 years revealed to Daniel, at the close of which the sanctuary is to be cleansed, 70 weeks, or 490 years, was to be separated; and in the midst of the last week [or last seven years] of this period, Messiah should be cut off: three years and a half, therefore, are to be added to the year of our Lord 33 1-2, in which he was cut off, which bring us to A. D. 37;

and 490 years [or 70 weeks] X 1810 = 2,300
and 37 years X 1810 = 1,847

We give below the author's preface, which contains a synopsis of his sentiments on this very important subject.

"The principal object which I have in view in sending these pages to the press, is to have a written Word of Warning to put into the hands of every one, as opportunity is offered, and especially of the young and unlearned, on the subject of which these pages treat.

The principal motive which actuates me, is the daily increasing conviction of this truth, *That the Lord is at hand*. Impressed with a most firm belief in the *very near approach of Christ*, and alike impressed with the prevailing unbelief of this "present truth,"* my spirit is stirred within me to warn every man, with whom I have to do, that "the Lord Jesus *must shortly* be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." [2 Thess. i. 7, 8.] Indeed, I see not how any man, more particularly any minister of the Lord, who is assured of this, can hold his peace without sin; and, if but two or three are hereby aroused to prepare for Christ's appearing and kingdom, my poor pains will be richly rewarded, and I know that my labor will not be in vain in the Lord.

On such a subject as that of unfulfilled prophecy, we should not be surprised, if a diversity of opinion exist. Various causes combine to pro-

* "Besides every age hath its peculiar truth. The Apostle Peter, when he mentions his departure, tells them, he would have them 'established in the present truth.'" [2 Pet. i. 12.] The Rev. Mr. Brands' Funeral Sermon, by the Rev. Dr. Anniesley, 1691.

duce this effect; and one, which has much influence, is, That the study is new to many: from which it happens that correctness and uniformity of views are not easily obtained. Of this circumstance the enemy of God and man fails not to take full advantage, and by all de-ceivableness to practice upon simple-minded men; and not upon such only; for, on this subject, he encourages *all* to indulge their natural slothfulness in things spiritual. This he does by suggesting to their minds, That it is useless to entertain doctrines upon which those are not agreed, who have given to them their best attention; and by such a baseless argument, if it be right to apply the term to that which has no strength of argument in it, he turns away the minds of men from the doctrine to which the Scriptures earnestly invite them. That the truth is much perverted in this suggestion may be seen by the following quotation from a work, which all would do well to procure: I mean "A Practical Guide to the Prophecies," by the Rev. Edward Bickersteth, [n. b. 4th edition, 1835.] and which is written in the sweet Christian spirit which so greatly distinguishes its author.

"The agreement of Christians respecting the personal coming of our Lord is so interesting a point, that I cannot forbear quoting a statement of it, as given in the preface to the "Sober Inquiry, or Christ's reign with his Saints," 1660. "All agree that,—

(1) Jesus Christ will come personally, visibly and corporeally from heaven to earth at the day of judgment. Acts i. 2: Job xix. 25.

(2) When Christ thus comes, he will bring with him the souls of all his saints, according to Zech. xiv. 5; and 1 Thess. iii. 13.

(3) Their bodies shall be immediately raised out of their graves, and the soul and body joined and united together; and though the soul continues, remains, and is in heaven without the body, yet on earth it shall not be so.

(4) When it is thus raised in glory, 1 Cor. xv. 42; Col. iii. 4; and not thenceforth subject any more to sin or sorrow, to mutation or mortality, to the want of meat or drink, or clothing, or houses, or marriages, or any other comfort, it shall be as the angels. Mark xii. 25.

(5) This resurrection of the saints shall be some time before the resurrection of the wicked, they shall have the pre-eminence; and be the first in order and time, (I say not how long) and the wicked shall not rise till some time, more or less, afterwards. 1 Cor. xv. 23, 24: 1 Thess. iv. 16: Rev. xx. 4—6.

(6) The Lord Jesus will be some time in judging the world. He will not hurry all over in a moment, but make some stay on the earth, not as though he had need of time; but as he took a space of time in creation, so he will take some space of time on earth to do what he will then, to judge and conclude all things.

(7) While Christ stays on the earth (let it be a longer or lesser time) the saints also must stay, and not go to heaven until Christ goes and carries them up with him.

(8) It must needs be a very glorious time, while it lasts, when Christ shall have removed his court from heaven to earth, and be in his glory, attended with angels, environed with all his saints, who are also all of them in their glory. O how can such a time be, while it lasts, less than a glorious time.

(9) The only difference will be in the length of time, how long this day of judgment, or kingdom of Christ, or reign of the saints, shall last."

"It must also, however, be added, that by the too generally accredited system of one thousand years intervening before the coming of Christ, a most material difference is made: so as greatly to interfere with the direct practical use of his coming again." Bickersteth's Practical Guide to the Prophecies, pp. 260, 261. 4th edit. 1835.

The devices of the enemy have also received much support from the line of conduct taken by some of the servants of the Lord, who profess to set their faces against this subject, and more particularly against the *literal interpretation* of the word of God! By speaking unadvisedly also of the uncertainty of all scripture numbers, they lead men to suppose, that no dependence is to be placed in any of them; or in any of the calculations and arguments founded upon them. The writer of these pages sensibly feels the dishonor thus unintentionally put upon the Master whom we serve, and who has graciously revealed to his church these much misrepresented numbers, not that her children should with one voice reject them, as unworthy of their notice; but that they should bend their minds to discover what is discoverable from them, in dependence upon the grace of Him, who giveth wisdom liberally and upbraideth not. That there is much difficulty in fixing the commencement of many of these numbers, from the difficulties attending the early chronology of Scripture, I am well aware, but when I find that most learned man, Archbishop Usher, asserting, "if any one, well seen in the knowledge not only of sacred and exotic history, but of astronomical calculations, and the old Hebrew calendar, shall apply himself to these studies, I judge it indeed difficult, but not impossible, for such an one to attain, not only the number of years, but even of the days, from the creation of the world. That, without doubt, by retrograde supputation, [or calculating backwards,] Basil the Great teaches us we may attain to the first day of the world," &c. [The Annals of the world, Ep. to the Reader, p. 3.] When I find Archbishop Usher thus writing, I am confirmed in my belief, that all scriptural numbers are not to be rejected, because of the uncertainty of some. In the following pages I hope to shew, to the satisfaction of my readers, that there is a sufficient measure of certainty belonging to a part of these dates to point out the place which we occupy in the course of this world; and, consequently, for the believing expectation of the very near approach of the Lord Jesus Christ. For it is an awful consideration, That, whilst men are contending whether the Scriptures should be literally understood,

and whether the coming of the Lord does indeed draw nigh, the last trumpet shall sound, and the Lord himself be revealed from heaven to their utter discomfiture, and irretrievable destruction.

William Rectory, Oct., 1835.

A DISSERTATION ON the Second Coming, and Kingdom of our blessed Lord and Savior Jesus Christ, upon the earth. By Nathaniel Folsom and John Fnuair. Cazanovia, New York.

This is a pamphlet of about 100 pages. The work is written with great care and ability, and cannot fail to do good. We hope it will have a wide circulation.

They differ from Mr. Miller in regard to time, and in some other things relating to the return of the Jews. But still they believe the Second Advent is near. They fix the time somewhere between 1864, and 1866, when they say, we may expect the Messiah to come again to our world with power and great glory. *Twenty-three years hence.* At a future time we shall examine the ground of their computation, and give our readers some extracts from the work on that point. We now give the following extract from the *Introduction*.

It cannot well have escaped the mind of the general reader of the Bible, that among the things of which it treats as important for man to know, none has been deemed more obscure, or less within the comprehension and understanding of man, than those parts of prophecy which treat of, and relate to the second coming and the kingdom of Jesus Christ,—its location and the extent of his reign,—the future destinies of the Jews as a people,—the New Jerusalem state,—the point of time in our world's history in which all these rays of prophetic light centre, and the ulterior ends of the redemption of man, as connected with these grand and future events. On most of these subjects, men in general, and even many reputed good men, appear to be contented to remain in ignorance, owing probably to the fact that they have suffered themselves to believe, that very much of the word of God, on these subjects, was never designed to be understood by mankind, and that it is useless for any one to attempt it. And they seem never to have thought, that it is the party predilections of good men, and to their attachments to human systems of faith, and to worldly wisdom, which has in a great measure caused this obscurity to rest upon these highly important portions of divine truth. Perhaps, however, it will be found to be true, by impartial investigation and in the light of a future day, that these have been the only clouds and darkness, which have shrouded these higher excellencies, these brighter glories, and these most grand exhibitions of divine revelation, in those mysterious obscurities and intricate perplexities of which men have so much and so long complained. Let any man of ordinary capacity once bring a free, an honest and an unoccupied mind, to the exercise of searching the Scriptures with the teachableness of a little child, with a heart which prays in the Holy Spirit for that wisdom which cometh from God, and with a fixed purpose of soul to follow whatever of truth he may thus discover, and probably much of the obscurity which rests upon these parts of prophecy will disappear. It is under the general impression that such is the fact, that the following pages have been written and are now presented to the public. We are persuaded that much more of truth, of beauty and of excellency may be learned from the Bi-

ble, than has yet been unfolded to the mind of the general reader; and we have been desirous to spread out some of our views on these subjects, that we might, if possible, arouse the minds of men to a more thorough and deep searching into this most interesting field of knowledge, this Book of all books, which God has laid open before the mind of man. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." That this blessing may be the rich inheritance, through the grace of Christ, of both the writers and the readers of these pages, is the prayer of the author."

A SYNOPSIS OF THE EVIDENCES OF THE SECOND COMING OF CHRIST ABOUT THE YEAR 1843. BY L. D. FLEMING, of Portland, Me. For sale at this Office.

This work is what it professes to be; viz: a "synopsis of the evidences," &c. It is a very interesting and valuable work; much matter is thrown into a small compass. We here give the Introduction, which fully explains the object of the work.

"The second coming of our blessed Lord, is a subject that has excited some controversy, and of late, especially, much enquiry. It is certainly a subject of thrilling interest, and of vast importance." Who can think of that awful and glorious event, as described by the inspired penmen, relying on their testimony, and not be moved. It was evidently a theme of so much moment in their estimation, as to lead them to make it a kind of nucleus or focal point, to which all their testimony was made to centre. Nay, rather, such was the estimation in which it was held by the Holy Spirit. I ask, then, is it a subject about which we are justifiable in cherishing indifference? Most assuredly not. It is an event which evangelical christians are looking for to transpire at some future period. And very many are expecting it, at no very distant period.

I believe I am correct in saying that it is a general impression among the discerning, that some important event is at the door. Some great change is expected soon. A late English writer, speaking of this subject, says, "Amongst the students of prophecy, there is a universal agreement in this one point, however they may differ in others, that we are now living under the influence of the Sixth vial, waiting daily for the pouring out of the Seventh, which is to consummate the wrath of God, and bring his indignation to an end. And no one that hears me is ignorant how every politician, and statesman, and among others the man who* attracts most eyes at present, continually declare that the next war which breaketh out will convulse Europe to its centre, and prove like no other war that has been before it,—a war, not of offence or of defence, but a wasting and convulsing war of opinion. All observers, prophetic, spiritual, and political, do thus consent and agree, with one accord, that the present is a pause of preparation, filled up with the utmost activity; and that we stand upon the eve of a last and awful struggle for the ancient things, a struggle which wisdom may postpone, but which no earthly power can prevent."

Whence arises this impression? If there is something in prophecy, and in the signs of the times, calculated to give such an impression, and such an expectation, may we not, from the same sources, judge of the character of the events that are to befall the world? "We have a sure

*The late Mr. Canning. This was said by him in Parliament, when Prime Minister.

word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Many distinguished students of prophecy, have come to very similar conclusions, as it regards time, (in reference to the commencement of the Millennium, or the second coming of Christ,) as will be found in the following pages. There is, however, a difference of opinion as it regards the character of the event.

It may be asked, *What is the practical benefit of promulgating this doctrine?* I answer, in the words of a writer in "*The Congregationalist*." "I speak advisedly when I say, that no portion of the Church, is so adorned with the graces of God's Spirit, as that which looks for the appearing of the Lord Jesus Christ. And shall not this, added to the testimony of the Primitive Church, the Reformers, and the many in subsequent ages most eminent for learning and piety, who have rejoiced in the same blessed hope, awaken the attention of the ministers, and people of God in this land, to the prophetic scriptures? It is to disarm the minds of my fathers and brethren in the ministry, (and of all my brethren,) of the prejudices they have imbibed from the many perversions of the doctrine by fanatical and sensual men, that I lay before them this imperfect sketch. And I entreat them not to reject with disgust and without examination, the faith of men taught by the holy Apostles, because it has been adulterated in past ages through the craft of Satan."

My reasons for presenting to the public this little "synopsis," are, 1st, The vast importance of the subject. According to the Oracles of God, such an event as the coming of Christ, is looked for, and *will transpire*. Consequently we are commanded (and especially when the signs of the times indicate its near approach) to "look for that glorious appearing," holding ourselves in readiness, being assured that when it comes, it will "come suddenly, as a thief in the night." 2d. There are many who cannot readily avail themselves of a large work on the subject, and by presenting it in this form it is made accessible to all.

3d. It is a form practicable to be sent by mail, which many desire, as they wish to send it to their friends at a distance.

These considerations, together with my full persuasion, of the importance, and propriety of calling the public attention to a careful examination of the Holy Scriptures, in reference to this all-important subject, have induced me to present this Epitomy of evidences to the public. My conclusions in reference to the propriety of this course, have not been hastily formed. For some months my mind and enquiries have been given more or less to this subject. I would here take occasion to acknowledge myself indebted to Mr. William Miller, and Mr. J. Litch, for the leading ideas in the following pages.

Mr. Miller, a few months since, gave a very full course of lectures to the congregation of my charge, and at the same time made it his home at my house, which, together with other circumstances, has afforded me an advantageous opportunity of examining the subject with care and deliberation.

Now, to the reader I would say, look well to this matter, lest that day overtake you as a thief.

Prayerfully study the word of God in reference to this great point. The cry has gone forth, Behold the Bridegroom cometh, get ye ready to

meet him. To be prepared for such an event can do you no harm. To be *unprepared*, would be an unutterable calamity. "If thou art wise thou shouldst be wise for thyself; but if thou earnest, thou alone shalt bear it."

In conclusion, I would say to all who may chance to peruse these pages, "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," praying that the spirit of wisdom and of a sound mind, may be given to us all, to direct us into all truth. L. D. FLEMING.

Portland, Maine, June 6, 1840.

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation."

MR. MILLER'S REVIEW OF DOWLING.

DEAR BRO. HIMES;—I thank you for the book you sent me,—"*Dowling's reply to Miller*." I was in hopes, when I read his introduction, we should have fair argument at least; yet when he gave his reasons for exposing my expositions, (as he calls them,) I had some fears that I had not yet found an honest, disinterested opponent.

"Were the doctrine of Mr. M. established upon evidence satisfactory to my own mind, I would not rest till I had published, in the streets, and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock; 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! forsake your shops, and farms, and all secular pursuits, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be a most criminal neglect in not sounding such an ALARM."

The amount of the above extract is simply this: he would disobey the positive command of Christ; "occupy till I come;" and counteract a prophecy of the dear Savior, Luke xvii. 28—30, and be a fanatic. No danger, Mr. D.—With these motives, God will never call you to warn mankind: your wisdom would be folly with God. But I read the work, and if I am not in an "egregious error," I plainly saw that Mr. D. was laboring in an uphill business. It was like the prayer we heard in Boston last winter, when the speaker prayed to God,—"begging that he would not suffer men to burn up their Bibles after 1843," and also, I find it full of the same spirit of boasting and bragging; which we find in "Miller Overthrown," "Miller Exploded," "Boston Resolutions," &c. &c. All of which are signs of the last days, see 2 Tim. iii. 1, & 2. Our great men were in trouble; therefore Mr. D. must throw darkness upon the Bible—he must preach up that men *cannot understand* the Bible unless we come to him, or some other A. M. or D. D. (Let me here say once for all, I do not despise good men who may have worn or now wear these titles. I do not despise learning: for of all things on earth which I ever beheld, a humble, learned man, I love most. But I do despise these baubles or titles which have become too common in the Christian world, which the Son of God never wore, and taught his followers to despise.)

Mr. D. first begins with the seventy weeks; and after shifting and twisting and turning, he says, page 49—"Mr. M. says the 490 years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct." This is all I ask, if it ended in 33, then 1810 would end

in 1843. Let this part of the controversy be here settled. No matter when Christ died, it has nothing to do with the argument. We are then agreed that 70 weeks or 490 days were just fulfilled in 490 years—ending A. D. 33. So far we agree. In his next section, page 53, after quoting Daniel's vision, he thus begins to confuse the minds of his readers, by quoting all the ancient and modern opinions of men; he dare not stand on Bible alone. But I shall not follow him in his confusion of tongues. We wish to understand the question, Daniel viii. 13, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue to give both the sanctuary and host to be trodden under foot." Answer, "Unto two thousand three hundred days." With this translation I have no difficulty; but what vision? I answer, the Ram, the Goat, and the little Horn. Mr. D. on pages 85 and 86, has endeavored to make people believe that I fix the rise of the *little horn* at the beginning of the vision. I cannot impute this to his *ignorance*, it cannot be less than a wanton disregard to truth; for he well knew I had applied the "little horn" to Rome, pagan and papal. See page 59 of his own work: the text inquires, "For how long time shall the vision last." Not how long shall the little horn last. So all that he has said on that point, is sheer duplicity, to blind and draw his readers from the point at issue. The point at issue is, doth the vision contain any thing, or time, but the history of Antiochus, and the time he defiled the temple? I answer; it does, and every reader must see that it contains a part, if not all of the Persian history, all of the Grecian, and all of the "little horn," which evidently includes Anti-Christ, which power is to end only with Christ's coming. See Dan. vii. 21, 22, 2 Thes. ii. 8. Remember the question. "For how long time shall the vision last." The vision begins with the Ram pushing westward, which is Persia warring against Grecia, according to Mr. D's own showing. Then for him to say the answer only includes Antiochus Epiphanes, is a perversion of the question. It includes Grecia under Alexander, the four kingdoms into which his was divided; Then another power called a "little horn," when the transgression of the Jews should come to the full. See the instruction of the angel, Daniel viii. 23—25.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

25 and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Was that all done under Antiochus? was it not his own power, which defiled the temple? Surely it was; but Mr. D. says this "little horn," means a person, not a kingdom. He says, To this it may be replied, that while in most instances in this prophecy, "a horn does signify a kingdom, to assert that it does so in this case is begging the question." Is this your *logic*, Mr. D.? Suppose, sir, you write me a letter; in that letter you use the word "*student*," ten times, nine times you explain yourself to mean a "wise man;" would it be begging the question to call the tenth a "wise man?" And if my opponent called it "a fool," would he not be put upon his proof to show you meant, in this isolated case, "a fool." And as Mr. D. has admitted my proof, and brought not a particle of proof from

the Bible to support his assertion, I can safely rest my cause, that it means the Roman kingdom, or that abomination spoken of by Christ, Matt. xxiv. 15, which would destroy the city and sanctuary, the Jews as a people, and magnify himself, and stand up against Christ.

I shall now examine the evidence he has brought against the seventy weeks being a part of the vision. In this he evidently has tried to blind people's eyes, by hiding the truth and throwing dust.

"But the reader who has not read Mr. M.'s book, will inquire, Does he place the date so far back, without a shadow of a reason? I reply, I have read his third lecture very carefully, to discover whether he has any reason whatever, for placing the commencement of the 2300 years at the same time as the commencement of the 70 weeks; and I can discover none, except a most singular inference he draws from the words in Daniel, 8th chap. 21st verse, "the man Gabriel whom I had seen in the vision, at the beginning, touched me, &c."

He says I have brought no other proof but Dan. viii. 21. Now let the reader turn to my lectures, page 57, lines 22 and 23 from the top. "Does not the angel say to Daniel, ix. 23, (not viii. or ix. 21.) 'Therefore understand the matter and consider the vision.' He has quoted a wrong verse, and then says the word *the* is not in the Hebrew; he dare not say the word '*the*' is not in the 23d and 24th verses. 'To seal up the vision, &c.' You see, my dear reader, how your ministers will stoop to the meanest subterfuges to deceive you, and "cry peace." Not all of them. No; I bless God there is a few honest ones left yet. But this book is evil, gently got up, to throw darkness upon the people, to misrepresent my views, and to clothe the Scripture in a mantle of darkness.

In pages 84—86 he has misrepresented my views entirely, I have nowhere said the "little horn" began the vision or had its rise until 158 years B. C. when the Grecians ceased to trouble the Jews, and the Romans begun to work deceitfully. All his arguments, then, are founded on false premises. And I may well say the whole of his arguments are built upon false premises and conjectures. His 4 years, of which he attempts to make so much, has no effect on my system at all. I think Christ died A. D. 33. He thinks Christ died A. D. 29. But the end of the 70 weeks, he says, was A. D. 33. Very well, sir, this is all I ask; you may think what you please about Christ's death, it is the year I want whether you reckon 453, and add 37, or reckon 457 and add 33. We agree it is 33, according to our chronology. And from the end of the seventy weeks I may reckon "backwards or forwards" as I please. Now, sir, if the instruction that Gabriel gives Daniel in the 9th chapter, is concerning the vision of the 8th chapter, then I am right. If not, then I may be wrong.

Now let all of our readers examine for themselves, and then their blood must be on their own head. I wish not to deceive any—Nor be deceived. I ask the reader to read Daniel viii. 16—19. Then read Daniel ix. 21, to 24. And determine for himself what "*vision*" the angel came to make Daniel understand? And what "*vision* and prophet or prophecy," would be sealed up by the 70 weeks? This is the turning point, and Mr. D. knows it, or he would never have tried so hard to misquote and darken my arguments, which he will not call "arguments," and by which expression he has discovered his prejudice, and his unfitness to review

any serious, or candid work. "Let no man deceive you, by any means."

WM. MILLER.

Low Hampton, July 13, 1840.

APOSTOLIC FAITH—PRIMITIVE CREEDS—PROTESTANT CONFESSIONS.

REV. MR. HIMES. "The Signs of the Times" I have read with advantage. While you furnish the views of Mr. Miller distinctly, your paper does not teach them exclusively. Times and dates are with the Lord; even the era of our Saviour's birth is clothed in obscurity; and the most learned men speak of the years of his life on the earth with uncertainty, whether thirty, thirty-three, or thirty-seven. That he lived and died and rose again, is most certain: that he ascended into heaven, whence He will descend in the last great day is no less sure: and that He enjoined on us, to expect him, not this or that year, but always until He comes, is also certain. I doubt not that He who suspends the earth in the heavens, and regulates its motions with such accuracy that sinful men calculate its relative position compared with the other heavenly bodies, and determine to a second the time of an eclipse, has in purpose a time definite and fixed, in which "this present evil world" shall be burned with fire, and the new Heavens and new earth shall appear, "in which dwelleth righteousness." But this fixed time "the Father hath put in his own power," not only as regards the hour, the day, and the year; but as regards "the times and the seasons," by whatever name they are known; thus making it the duty of men, under the Gospel dispensation, always since the ascension of Christ, to look for his coming again with clouds in the end of the world, no less during the first century of the Christian era, than at this day, and to the end of time: and my particular object in addressing you, is to declare.

1st, How faithfully the primitive church waited and watched for the return of our Lord, in the end of this world, so long as it continued a triumphant and victorious church; and until it blindly seized upon the kingdom of this world for the promised kingdom of heaven, under the Roman Cæsars; and was itself seized upon by the Roman Pope, in the name of our Lord Jesus Christ.

2nd, How the Protestant Reformers, in their conflict with Rome and the claims of the Roman hierarchy, returned back to the faith of the primitive church, and expected the near coming of the Lord in the end of the world.

3d, And in the last place, to show how all the venerable creeds and standards of the Church, whether in the days of the Christian Cæsars, or in the confession of Augsburg, of the Church of England, and of Scotland, the American churches, agree to maintain the same expectation of the Lord's coming, and to enjoin this faith on all believers: that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, "not in the sense of our death and departure to him, but in the sense of his coming again "the second time without sin unto salvation."

1st. The Apostles, being taught by the Son of God, and guided by the Holy Ghost in all their writings, speak of the Lord's being at hand; and appeal to it, as a motive to be faith-

ful in all things. "Judge nothing before the time; until the Lord come" (1st. Cor. iv. 5.) "Be patient, therefore, brethren, unto the coming of the Lord—stablish your hearts; for the coming of the Lord draweth nigh. Behold the judge standeth before the door." (James v. 7. 8. 9.) "Shall give account to him that is ready to judge the quick and the dead. The end of all things is at hand, be ye therefore sober, and watch unto prayer." (1. Pet. iv. 5, 7.) "Behold the Lord cometh with ten thousand of his saints, to execute judgement upon all." Jude xiv. And the book of Revelation is opened with the assurance, that the things in it must "shortly come to pass:" and the very first revealed is: "Behold, he cometh with clouds:" and the very last testified, is: "Surely, I come quickly."

Texts of a similar import might be quoted to any desired extent; but studying brevity for a newspaper article, I content myself with referring to the 4th, and 5th, chapters of the 1st. Epistle to the Thessalonians, Heb. x. 37, Mat. xxv. 13, 31. Luke, xxi. 27, 31, 35.

Now, the primitive ages of the church, by the united testimony of all the Christian writers of the 1st and 2nd centuries, together with the most eminent of the 3rd and 4th centuries, held to the doctrine of the near coming of the end of the world, and of the Lord Jesus Christ in his kingdom to the final judgment. Space is wanting here to do more than name the writers above referred to: they are Barnabas, Clement of Rome, Papias or Hermas, Ignatius, Polycarp, Justin Martyr, Irenæus, Tertullian, Cyprian, and others of the first three centuries; and of the fourth century, Cyril, Basil, Athanasius, Ambrose, Augustine, Chrysostom, and others. Not only is this the testimony of Christian writers, but the unbelieving Gibbon, in his celebrated history of the decline and fall of the Roman empire, asserts the same fact in these words: "In the primitive Church, it was universally believed that the end of the world, and the kingdom of heaven were at hand."

2nd. But I must pass to the time of the Reformation, when Luther and others burst the chains of Popery. Some who are well acquainted with the writings of the Reformer are not aware of the fact that they universally believed the end of the world was very near. This is owing to the inattention with which men read sentiments of a character opposed to their own views of truth; but every one acquainted with Luther's writings will recognize the fact that he constantly regards the Turks, as the Gog and Magog of Revelation, and popery as Antichrist, speedily to end with this world in the second coming of Christ. Melancthon habitually wrote in the blank leaves of books which he presented to his valued friends an admonition of the near approach of the end of the world: and the divines of all nations who espoused the Protestant faith, with one accord laid the foundation of their respective churches in strict conformity with this great article of the primitive faith. And now for the proof.

3d. The oldest creed extant, since the New Testament was written, is known by the name of the Apostle's creed. It is found in the Episcopal prayer book; and it recognizes the ascension of the Lord into heaven, "whence he will come in the end of the world to judge the quick and dead." I quote this from memory, and observe that the Latin word of the creed translated, "will come," is the future participle, "ventures," which means: "is about to come," and

expresses a nearness of his coming, which is lost in the indefinite future, "will come."

"Whence he is about to come in the end of the world, to judge the quick and the dead," is an article of faith in the first formed human creed; and it is explained by the following, in the words of the great COUNCIL of NICE, A.D. 325, *to wit*: "Wherefore, we expect new heavens, and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God and our Savior, Jesus Christ; and, then, as Daniel says: the saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living, and not of the dead." The council of Sardica, twelve years later, say: "He is about to come in the end of the world, to judge the living and the dead, whose ceaseless reign will endure to eternal ages." And the great Council of Constantinople, A.D. 381, say: "He sits at the right hand of the Father, and is about to come again in glory, to judge the living and the dead, of whose reign there shall be no end."

It is apparent that these creeds conform strictly to the sentiments of the Apostles, quoted in this article, and to the testimony of Gibbon, and of the Christian Fathers. I proceed to show the harmony of the Standards and Confessions of the Protestant churches, with the same sentiments and creeds.

The German Lutheran is the eldest and most numerous sect of Protestants. Their creed is set forth in the Augsburg Confession, and expressly condemns, as "a Judaizing notion" all idea "that prior to the resurrection of the dead, the pious will engross the government or possession of the world, and the wicked be everywhere oppressed," or cut off: or that "the pious will establish a separate temporal government, and all the wicked be exterminated." They forbid the expectation of a millennium, and of the return of the natural seed of Abraham to Judea, before the coming of the Lord in the end of the world. And, I think, their general sentiments on this point will be found in perfect conformity to the doctrine of the council of Nice, quoted above, in the words beginning, "Wherefore, we expect new heavens and a new earth," &c.

Next is The Episcopal Creed: "He shall come again with glory to judge both the quick and dead.—I look," continues the creed, "for the resurrection of the dead and the life of the world to come." Why look for a thing not at hand? How look for the resurrection of the dead, if it is a thousand years off? It is impossible to look for an event which is certain not to appear in our life time; but the prayerbook teaches us also to pray for it, in the these words: "That it may please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom; that we with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." From this it is plain, that the authors of the Episcopal creed and prayer book believed, desired, and expected the speedy consummation of time, in the coming of the Lord Jesus Christ, to re-unite the soul and body in the resurrection from the dead.

The Cambridge Platform of the Congregational Church, and the Presbyterian and Dutch Reformed Confessions of Faith, agree to teach, (Art. Judgement,) "As Christ would have us to be persuaded that there shall be a day of Judgment, so will he have that day unknown to

men, that they may shake off all carnal security, and be always watchful because they know not at what hour the Lord will come; and may be ever prepared to say: come Lord Jesus; come quickly." How can they say this honestly, while they believe the Lord Jesus will not come for a thousand years, or until after the return of the natural Jews? The doctrine of a millenium prior to the resurrection is peculiarly calculated to bring on "carnal security," to close the eyes of the watchman, and to excuse the faithful from being prepared to say: "Come, Lord Jesus; come quickly."

Accordingly, the old Westminster Catechism teaches the very children better, than to trust in any day of Church glory on this side of the grave, when it speaks of the resurrection, and adds: "Then shall follow the general and final judgment of angels and men, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord." It is impossible to watch for an event which is certain not to occur this year, and much more, if it be certainly removed from us above a thousand years. It is time enough to begin the watch, whenever the time arrives in which the expected event may occur. The catechism leaves no room to mistake its doctrine, while it explains the words of the Lord's prayer, "thy kingdom come;" in which we pray: "that the kingdom of sin and Satan may be destroyed;" and that Christ would "hasten the time of his second coming, and our reigning with him forever." Christ's return in the end of the world, to give the everlasting kingdom of the New Earth to his people, the spiritual Jews, is prayed for, according to the Catechism, in the words of the Lord's prayer: "thy kingdom come; thy will be done in earth as it is in heaven." Three hundred years ago the Guides together with the Apostles and the primitive church, prayed that Christ would hasten his second coming; but now they have learned new light, and are generally content with his present world yet for a long time to come. And they also perceived that the destruction of Satan's kingdom is in the end of the world; but now we are taught that this world will continue at least a thousand years after the destruction of Satan's kingdom of sin.

The Confession of the Reformed Dutch Church says: "We believe when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty, to declare himself Judge of the quick and dead, burning this old world with flame to cleanse it;" then, "for a gracious reward, the Lord will cause them (the just) to possess such a glory as never entered into the heart of man to conceive. Therefore, we expect that day with most ardent desire, to the end that we may fully enjoy the promises." So they were to look for the Lord's coming in the end of the world, and "expect that day with most ardent desire." It is since their time, that Christians have learned to put far away the coming of the Lord in the resurrection of the dead.

The Confession of the Church of Scotland, framed Aug. 1560, and confirmed by Act of Parliament seven years afterward, says, under the head, *Ascension of Christ*: "He sitteth at the right hand of the Father, inaugurate in his kingdom, till that all his enemies be made his footstool, as that we undoubtedly believe they

shall be, in the final judgment; to the execution whereof we certainly believe that the same Lord Jesus shall as visibly return, as that he was seen to ascend; and then we finally believe that the time of refreshing and restitution of all things shall come."

Hence it appears, that the Apostolic faith, the primitive Creeds, and the Protestant Confessions and Standards all harmonize in the constant hope, expectation, and watch for the coming of the Lord Jesus in the end of the world. This last confession of the kirk of Scotland is unique in expression, but in most perfect concord with the doctrine of the Council of Nice, and of the Apostles. I am pleased with their reference to the time when all his enemies shall be put under his feet, "as that we undoubtedly believe they shall be in the day of Judgment, and then we firmly believe that the time of refreshing shall come." Truly, the last enemy that shall be put under him is death: (1. Cor. xv. 26.) and that is destroyed by the resurrection of the dead, which is the "refreshing," the taking breath again "from the presence of the Lord," at the second coming of Jesus Christ, in his kingdom: and then, as the Council of Nice say: "the Saints of the Most High shall take the kingdom, and the earth shall be pure and holy, the land of the living and not of the dead."

These are views of holy truth drawn from the word of Israel's God, and confirmed by the records of the church in all ages. The faithful in past times have set them out for our guidance in the midst of the peculiar temptations which beset this generation, and tend to withdraw us from the love of our Lord's appearing and kingdom. I pray the reader to ponder them well, and settle with his own conscience the propriety of walking with the Saints of all ages in constant watch for the coming of the Lord, or rendering with the multitude of this age in pursuit of a temporal millenium: and then, he will be ready to unite with the prayerbook in supplicating our Lord, "That it would please thee shortly to accomplish the body of thine elect, and to hasten thy kingdom, that we with all thine Israel may enter with thee into the heavenly Canaan, the land of the living and not of the dead."

WARD.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, AUGUST 1, 1840.

THE CLOSING UP OF THE DAY OF GRACE.

As there has been much enquiry of late on the subject of the closing up of the day of grace, or probation, we here give the scriptures on which this opinion is founded, with some remarks and leave our readers to judge for themselves. Rev. xvi. 12-21. The attentive reader of the foregoing passages, will see that on the pouring out of the "Seventh Vial," a voice "from the throne," proclaimed,—"IT IS DONE." This was after the battle of "Armagedon." If it is after that, then, the day of grace will continue to the end of the world, or till Christ comes. 1 Cor. xv. 23. 24. "Afterwards they that are Christ's at his coming. Then cometh the End when he shall have delivered up the kingdom to God even the Father." On this passage, Prof. STEWART, of

Andover, makes the following remark. "The apostle here represents the End as coming when Christ will deliver up his mediatorial kingdom, after he has put all enemies under his feet, this accomplished his mediatorial work is done; his embassy is completed; his mission therefore comes to an end." Again, Rev. x. 7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his servants the prophets." When the sixth Trumpet hath ceased to sound, the seventh begins, and "in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God, or dispensation of grace shall be finished. It would appear from this, that upon the fall of the Turkish empire which will take place on the closing up of the "sixth vial" and "trumpet," that the day of probation will close. Again, Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdom of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." This most certainly closes up the gospel dispensation, and brings us to the glorified state; for we are to "reign forever and ever." This will take place when the seventh angel shall sound. Here we have this most solemn and momentous subject, as brought to view in the book of Revelation. There is one other passage that we quote, which has an important bearing upon this subject. Mat. xxv. 10-12. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the DOOR WAS SHUT;" We learn that the preparation was made by the wise, when the midnight cry was given: but the foolish deferred the matter until it was too late; for while they went to buy, the bridegroom came, "and the door was shut." "Afterwards, the foolish virgins came, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. This is the time referred to in Rev. xxii. 11, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In conclusion, we solemnly warn our fellow Christians, of all sects and denominations, to trim their lamps, and be in readiness for the coming of the bridegroom. Do not delay. Get ready. It can do no harm to be prepared, even if the master should not come so soon as anticipated by many of his servants.

And the unwise we solemnly warn, to awake from their slumbers, and to arise, and call upon God, repent of your sins, and prepare to meet your Judge: "for in such an hour as you think not, the Son of Man will come."

Our readers will find a more full illustration of this subject as to time, &c. in the two following

* Biblical Repos. for July, 1840. Art. Future Punishment

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articles. Mr. Miller will give his views of this matter in a future number.

FALL OF THE OTTOMAN POWER IN CONSTANTINOPLE.

THE END OF THE SECOND WOE.—REV. IX.

A very general impression prevails at the present time among all classes and in all countries, so far as we have information, that we are on the point of some great revolution, both in the political and moral world. And it is most strikingly illustrative of the declaration of the Savior, Luke xxi. 25, 26, that there should be "on earth distress of nations, with perplexity. And men's hearts failing them with fear, and for looking after those things which are coming on the earth."

Even the most sceptical, respecting the speedy appearing of the Lord Jesus Christ, are constrained to believe that something is to take place. But what that "something" is to be, can only be known from the Holy Scriptures. What then do they teach us of the events of futurity? Should be the serious inquiry of every sincere inquirer after truth. The public mind seems at the present time to be directed especially towards the affairs of the east—Constantinople, and the surrounding nations. This state of things has probably been brought about in a great measure by Brother Miller's lectures; and other works on the same subject.

This being the case it is important at the present time, that something definite should be spread before the public in relation to the event we may anticipate. It will not come within the compass of my design to go into a full explanation of the prophecy on which the following calculations are founded; but simply to give a synopsis of the calculations themselves, and some general reasons for them.

The prophecy in question is, 9th chapter of Revelation. That chapter is by general consent applied to the Mahometan Religion, and the Ottoman government, as arising out of the Mahomedan system.

The sounding of the fifth apocalyptic trumpet to represent the rise of Mahomedanism, and a host of warlike armies, by which that religion was propagated. These armies were for several centuries led on by the chieftains of the several clans into which they were divided: but in the one of the 13th century the different factions of Mahomedans were gathered under one leader or king, and formed one general government which has continued to the present time; I mean the Ottoman or Turkish empire. From the time of this organization under one leader, and he both a temporal and ecclesiastical ruler, [for he was both king and angel, or minister of the bottomless pit] they were commissioned to torment men for five prophetic months, or 150 years. They were to be restrained from killing, politically; those who were the subjects of their oppressions; but they had power to torment them five months. The five months were to close up the period of the fifth trumpet. I think it is very generally agreed that the Greek empire was the people whom they were to torment, and ultimately politically to put to death.

When then did the five month of Turkish torment on the Greeks commence? Not until they had a king over them, or were gathered under one government. The Ottoman government was established about A. D. 1298 or 9. And, according to Gibbon, Ottoman first entered the territory of Nicomedia, and commenced his attack on the Greeks on July 27th, 1299. The time, 150 years would bring us to 1449, when the fifth trumpet would end, and the sixth begin to sound.

And the sixth angel sounded, and I heard a voice from the four horns, of the golden altar, which is before God, saying to the sixth angel, which had the trumpet, loose the four angels, which are bound in the great River Euphrates. And the four angels were loosed, which were prepared for an hour, and a day and a month, and a year, to slay the third part of men." Chap iii. verses 13, 15.

According to the prediction, at the termination of

the five months, the first woe or fifth trumpet was past; and when the second woe or sixth angel began, the restraining power by which the nation composing the Ottoman empire were held in check and only permitted to torment men, was taken off, and power given them to slay, politically, a third part of men, or the third part of the old Roman empire; that part included in the Greek empire.

Accordingly, from 1299 to 1449, the Turks were continually tormenting the Greeks by petty incursions and wars, yet without conquering them. But in 1449 a circumstance took place which strikingly fulfilled the prophecy of the sounding of the sixth angel.

The Greek emperor died in that year and left his throne to his brother. But although it was a time of peace in the empire, before that brother dared ascend the throne of Constantinople and reign, he sent his ambassadors to Alereth, the Turkish sultan, and requested and obtained his permission to reign; and was then proclaimed emperor of Greece. Thus voluntarily did he acknowledge that his independence was gone and that the Greek empire only existed by permission of its deadly foe. The Turkish nations were therefore loosed by divine command.

The time during which they were to continue their conquests, was an hour, 15 days, a day, one year, a month, 30 years, and a year 360 years, the whole amounting to 391 years 15 days.

Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.

But still there is no positive evidence that the first period was exactly to a day, fulfilled; nor yet that the second period began, to a day, where the first closed. If they began and ended so, the above calculation will be correct. If they did not then there will be a variation in the conclusion; but the evidence is clear that there cannot be a years variation from that calculation; we must wait patiently for the issue.

But what, it is asked, will be the effect on your own mind, if it does not come out according to the above calculation? Will not your confidence in your theory be shaken? I reply, not all. The prophecy in hand is an isolated one; and a failure in the calculation does not necessarily affect any other calculation. But yet, whenever it is fulfilled, whether in 1840, or at a future period, it will open the way for the scenes of the last day. Let no man, therefore, triumph, even if there should be an error of a few months in our calculation on this prophecy.

EVENTS TO SUCCEED THE SECOND WOE.

The question is often asked, Do you believe with Mr. Miller that the day of grace will close in the month of August? To this, I reply, It is impossible for me to tell what will come in the month of August. If the foregoing calculations are correct, however, and the Ottoman power falls we shall be brought to a point where there is no certainty that the day of grace will be continued for one hour. For when the second woe is past the third woe cometh quickly. And when the seventh trumpet sounds, the day of grace will be past. Hence, when any one can prove to me satisfactorily how long a period, "Quickly" is, as used Rev. xi. 14, I will tell them how long the day of grace will last after the fall of the Ottoman empire, and not before. Every one must be his own judge on this point. But this I affirm, it will be a fearful experiment for any one to try, to put off the work of salvation until the 11th of August, or any other time. There is no safety except in Christ.

Reader, are you out of the ark of safety? Then you have no time to lose in seeking that refuge. Behold the Judge standeth before the door! Time is short! The last plagues, the seven vials in which is filled up the wrath of God will soon be

poured out, when all who have not the seal of God upon them will feel the fierceness of that wrath.

Professor, have you your lamp trimmed and burning? Have you oil in your vessel with your lamp. Have you on the wedding garment? And are you like the good and faithful servant who is watching for the Bridegroom? Look well to yourselves, lest when he cometh your lamps should be gone out and while you are gone to buy oil he enter in and the door be shut.

We shall give in our next, from the American Biblical Repository a very important article, "on the designations of time in Daniel and John:—The 1260 days of Daniel and John, and the 1000 years of John. It is written by Doctor WM. ALLEN, of Northampton, Mass. It is an important article.

We are greatly obliged to "WARD," for his interesting communication which will be found under the head of the second coming of Christ, in this day's paper. Surely we have the apostolic & the primitive creeds, and protestant confessions, on our side of the question. We bespeak for the article an attentive perusal; at the same time solicit "WARD" to contribute articles often for the "Signs of the Times."

A SIGN. We learn from a letter addressed to the Rev. WM. COGSWELL, D. D. Secretary of the American Education Society; by J. E. Hood, a student of Dartmouth College, that beneficiaries of that institution, "who embrace the doctrines of MILLER, relating to the end of the world, will be cut off in future from all aid from that society." Mr. Miller (or the truth,) is making a great deal of trouble, for the would be keepers of men's consciences. But the worst is yet to come, the young men of this age are not to be bought by paltry gold. We may give the letter entire in a future number.

THE LITERLIST AGAIN.—Since giving the notice of this work in our last, we have seen Mr. BURBECK the agent for the work, who has furnished us with the seven Nos. already out. We can only say in addition to our former recommendation, that a perusal of the numbers thus far, has been in the highest degree satisfactory. The personal Second Advent of our Lord Messiah, and his literal reign on earth is fully demonstrated. The time of his approach is considered by those writers to be near, "even at the doors."

Mr. Burbeck the agent is now in this city, and will be happy to accommodate all who wish to subscribe for the work. Any orders sent to this office for the work, will be handed over to him.

A WORD OF WARNING.

We intended to publish this work entire in the Second Advent. But we have received a letter from the American publisher, Mr. Dobson, of Philadelphia, who informs us that he has a large edition on hand, (of which we were entirely ignorant until now) which he is anxious to dispose of before another edition is published. We wish the publisher to send a supply to Messrs Dow and Jackson without delay. The work is for sale 106 Chesnut Street, Philadelphia, and at this Office. We intend to give some further extracts from this work in future.

QUESTION—SPREAD OF POPERY.

DEAR SIR,—It is recorded in the Scriptures "that all nations are to drink of the wine of the wrath of her fornication," having reference, undoubtedly to the spread of Popery through the world. Now it is certain that this nation has not drunk of this cup, as yet, it is also certain that a miracle would be necessary to bring it about in the course of three years. Is not this something of an objection to Mr. Miller's theory? Please answer through your paper.

ANSWER TO THE ABOVE.

The Scriptures to which our brother alludes are the following: Rev. xvii. 2. "With whom the kings of the earth HAVE committed fornication," and Rev. xviii. 2. For all nations HAVE drunk of the wine of her fornication. The reader will see by examining the context, that, the "Woman sitting upon many waters,"—and Babylon the great," represent the Catholic Church. The union of the ecclesiastical with the civil power of the kings is here called "fornication." It is so called because it is an unlawful relation of the Church with the world.

Now our brother asks if this has been fulfilled in relation to the United States. We answer, we have not recognized as a nation the power of the Pope, or taken his yoke upon us as other nations have; but we have felt the influence of the "Woman," and multitudes of this nation have drunk of her "wine," and are now drunk with it. I suppose that these Scriptures therefore are fulfilled, in relation to this, and all other countries where Catholicism exists to any extent; and it exists in every Christian nation. Indeed, it is only in this sense now that any of the nations are influenced by Popery; for the Pope lost his civil power in 1798.

CHARACTERISTIC. We sent our last No. to the "Puritan," for an exchange—the paper was returned with the following request written on the margin: "Please exchange after three years, not before!!" "PURITAN."

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

ARRIVAL OF THE BRITANNIA.

TWENTY-NINE DAYS LATER FROM LONDON.

From the East. The affairs between Turkey and Egypt remained the same. It was reported that the British Government would not interfere further between the Porte and its vassal.

Khosrew Pacha had been superseded in the post of grand Vizier, which office had been given to Raguf Pacha, who is said to be a person of inferior talents.

The last accounts from Persia were contradictory in their nature. The Shah was still with his army at Ispahan. It was said that a Russian army was collected at Tiflis, presumed to be intended to act against the Leeghis, who had shown a disposition to retreat on first hearing of the success obtained by the Circassians.

The Russians had succeeded in their designs against Khiva—and with an immense army were making arrangements for passing on to Bokhara.—It was thought that the Governor General of India would send an army of observation across the Hindoo Caucasus. There appears to be trouble brewing in that quarter.

The Emperor Nicholas was also making great preparations to conquer Circassia. Three armies were to advance from different directions—and this brave people will doubtless have to succumb.

China. The news from China is of considerable importance. The latest dates received on the 3d inst. at London, overland, were from Canton, to March 27. The Chinese were preparing for a war with the English. Linn, the commissioner, had enlisted 3000 recruits, and was drilling them daily near Canton, in the exercise of the bow, the spear, and the double sword. The latter is said to be a weapon peculiar to China. Preparations were also making for destroying the British ships by fire-ships and

fire-rafts. The Americans at Canton, in consequence of these hostile demonstrations, and an order from the Emperor to suspend all trade with foreign nations, had left the city, and all business in Canton was therefore at an end. None of the British squadron destined for Canton, had reached there, excepting the Druid of forty guns. The naval force detailed to operate against China, consists of three ships of the line—two frigates—and ten sloops of war, besides some smaller vessels—two large war steamers, and several smaller steam vessels. Letters from Canton, of March 22, received at Singapore, say:

The American merchants at Canton have taken the alarm, and issued circulars, declaring their intention of quitting that city as soon as they possibly can, and declining any further consignments, thus putting a total stop to the trade at present at all events. It appears the whole country is in a state of feverish excitement, many parties say on the eve of rebellion—the Empress is dead, and the city of Pekin is in a state of uproar and confusion, with fire-raising, &c. The opium trade on the coast still going on, but more cautiously; in consequence of the Mandarins being more on the alert, vessels now go in pairs. The Cowasjee Family and Sylph had started in company, the former commanded by Captain Wallace, who, in a letter to us, quotes opium at \$600 to \$800 on the coast, and only \$360 can be had at Tongkoo. We hear that one house purchased 9,000,000 lbs of Congoe tea on their own account before the price got up; they have refused to execute orders for tea all the season. The fleet at Tongkoo was thinning fast, and freights to London quoted at £7 to 8. The Charles Forbes, after lying eight months in China, has brought part of her cargo lying here. It is now being put on board an American, who, however, does not bind himself to go to Whampon.

France and Algiers. There is no news of importance from France—the 53d and 20th regiments have embarked for Algiers. A new French cabinet it is said will be formed, with M. Thiers at its head.

The war with the Arabs is still carried on with vigor, but with little success. A defeat does not seem to discourage that wild people, who appear determined to drive the French from the shores of Africa. The effective force of the French, engaged in that war since last November, is upwards of 60,000. Marshall Vallee writes that he has penetrated as far as Miliana and Medeah, and has taken possession of both those places, and intend to fortify them. But the Arabs seem insensible to any moral effect arising from reverses. They constantly follow the rear guard of the French army, attacking it in the midst of victory. The French hold actually only the ground they garrison; the country remains in the hands of the Arabs, and the invaders are in turn invaded.

A letter from Algiers, of the 11th of June, states that general Duvivier, by pretending to evacuate Medeah, encouraged the Arabs to enter it, when he made a terrible slaughter of them. A masked battery near one of the gates of the town opened on them point blank, and killed about 1,800 of them. Such a ruse de guerre is more likely to exasperate the followers of Abdel Kader.

The following is a description of the war:—

"The plain still continues to be enveloped in flames. The horizon is the Tartarus, whence fire and thick smoke are bursting out. The

Arabs absolutely desire to burn the earth, because it supports us. They are satisfied to perish, provided we perish, and the lowest among them would willingly expose himself to a thousand swords, in order to carry destruction amongst the French. What a war! And how is it to end? What will become of the heroes of the scene? What will become of the conquerors? Is it the part of a conqueror to annihilate an entire population? Is it the part of a hero to put an old man to death, whose last cry is a malediction? But it is enough to set one mad. The poet Orestes ought to have inhabited Algiers."

POPERY.—THE JEWS.—We learn from the Edinburg Christian Instructor, that considerable excitement exists in the Scottish Kirk, in regard to what they term the "aspects of the times, and the avowed ends of Popery." A movement has been made for a meeting of the Protestant churches, "to devise measures with reference to the circumstances of the day, and the duty of the Catholic church towards the Popish encroachers."

An agent from the Scottish church has visited Holland, to take the opinion of the Dutch church on the subject. The Christian Instructor, referring to the mission of this agent, says:

"Another question, continues the Instructor, is proposed as a point of union for Protestant Christendom, viz. the duty of the churches at this day, to God's ancient heritage, the Jews. The conversion of the Jews, and defensive measures against Popery, would be the subjects considered in the great intended council."—Ch. Reg.

DREADFUL PERSECUTION OF THE JEWS AT DAMASCUS.—This unfortunate people still continue to be the objects of the most appalling persecution. It appears that a very violent and prevailing excitement against the remnants of the Israelitish race has lately broken out, in consequence of the sudden disappearance of Father Tomaso, a capuchin and keeper of the convent at Damascus, whom the Jews are accused of having murdered that they might eat his blood at their passover. Notwithstanding the Jewish law prohibits the eating of blood, even of animals, and the testimony of the medical authorities that the bones found in their sewers must have been there a long time, and were the bones of animals, and although the alleged murder took place in February, and the Jewish passover is in April, yet the excitement could not be allayed.

"On Wednesday, February 5, a priest, who had lived at Damascus for the last forty years, suddenly disappeared with his servant. This priest followed the medical profession, and visited Catholic, Armenian, and Jewish houses, for the purpose of vacinating. On the following day, some Turks and Greeks came into the Jewish quarter, affirming that they had seen the priest and his servant in it on the preceding evening. They laid hold of a poor Jewish barber, and dragged him before the Pacha, who instantly ordered him to receive 500 blows on his heels; and as he made no avowal, the most cruel tortures that tyranny could invent were administered.

"In the meanwhile the Greeks advised him to denounce some rich Jews as the perpetrators of the crime, and, being unable to resist any longer the torture to which he was exposed, he named seven of the richest Jews in Damascus, viz. David Harary and his three brothers, Joack, Haron, and Joseph, Joseph Landiado, Mons, Abulafia, and Moses Dekar-Luda. The barber stated that they had sent for him and offered

him 300 piastres if he would sacrifice the priest, because they wanted his blood for their holy bread; that he had refused, but did not know what had become of the priest. The Pacha instantly ordered the seven Jews to be brought before him and to be bastinadoed. The poor wretches protested that they were innocent, and said that the Jews, who were prohibited feeding on the blood of animals, were not likely to commit an act so repugnant to human nature as the one they were accused of. The Pacha would hear no justification—ordered them to be loaded with chains, and made them undergo the most cruel sufferings, by forcing them to remain standing during forty hours without giving them any thing to eat or drink, or allowing them to sleep. He then sent for the three Rabbins, Jacob Antevi, Aaron Arari, and Azararia Halsaen, and tortured them till their flesh flew off in large bits, asking them in the meanwhile whether they had employed blood in their holy bread; they replied that if such had been their custom, their proselytes would have proclaimed the fact long ago.

"The Pacha then proceeded to the college, had the children thrown into prison and chained, prohibited their being seen by their mothers, allowing them but an ounce of bread and a glass of water a day each, hoping that their parents, in order to liberate their children, would make some disclosures.

"A generous hearted Jew came forward and told the Pacha that the calumny in question had already been discussed by all the powers in Europe, and had been declared inadmissible, and that it was not an equitable action to inflict such cruelties through an accusation wrenched out of an individual by means of torture. The Pacha ordered this individual to be beaten till he expired.

"The Pacha then proceeded in person with 600 men to the Jewish quarter, and ordered the houses of the Jews accused to be demolished, in the hope of discovering the dead bodies; but having made no discovery of the kind, he ordered the prisoners to be dragged by their sexual organs to sewers near the palace and to be thrown into it. Not being able to support this torture, they preferred death, and acknowledged the charge to be true. The Governor then inquired where they had put the blood of the men murdered, to which one of them replied, that it had been put into a bottle and given to Moses Abalafia. The latter denied this; but having received 1000 stripes without making any acknowledgement, he was exposed to the most horrid torture, which made him say that he had placed the bottle of blood in a cupboard. As he could not stand on his feet the Governor had the unfortunate man carried on the shoulders of four soldiers to open the cupboard; but when this was opened, it contained nothing but gold; and as the Governor inquired for the bottle, Abalafia replied, that he had shown him the gold to be relieved from the calumny. The sufferer was then tortured afresh in order to induce him to turn Turk to save his life. The others were treated in the same manner, and these proceedings have lasted a month. An astrologer declared that he had discovered that the prisoners had assassinated the priest, and that the servant had been killed by Raphael Farki, Nathan Levi, Aaron Levi, Mordecai Tarki, and Aarrkesdi Listone, and the two first were arrested immediately; the others had effected their escape.

"This is the way in which justice, my dear friends, is administered here. The banker Ni-

gri, has embraced Islamism, being unable to support any longer the tortures to which he was exposed."

Refuge of Scoffers.

"There shall come in the last days, scoffers."

"SIGNS OF THE TIMES."

The following notice is taken from the "*Boston Investigator*," formerly edited by Abner Kneeland. It will be perceived that these skeptics agree with a certain class of professors of religion, in the expectation that 1843 will witness a *large accessoin to the infidel ranks*. Well, gentlemen, it may be so for ought we know.—But then, while *you* are *prophecying* about what will take place in '43,—and crying peace and safety," it may be well for you to just look into the glass prepared for you by St Paul, and Peter. 1 Thes. v. 3. 2 Pet. iii. 3—7.

The "*SIGNS OF THE TIMES*,"—a new religious paper, lately commenced in this city, is devoted to the interest of the Millerites. The Rev. Joshua V. Himes, the editor, is the Prophet's right hand man, his shield and fortress, helmet and buckler. With most commendable gravity, he strenuously urges the friends of the *cause*—that is, all who are in favor of a general blow up in 1843—to patronize his publication! The call will no doubt be successful; and this last and greatest of religious humbugs continue to increase and flourish till the limitation expires, when the scales, falling from the eyes of his dupes, the absurdity of the Christian superstition will become too glaringly apparent to be longer credited. The year 1843, therefore, will witness a large accession to our ranks, unless indeed the Prophet should in the meantime discover a *mistake* in his computation—the only chance, in fact, that is left to save his church, and which will probably be improved, tho' at the expense of his prophetic foresight. Mr. Himes, previous to becoming a preacher, pursued, as we have been told, the praiseworthy occupation of a mechanic. He was more honorably employed at that time than he ever has been since, according to our standard of usefulness; still, we believe him strictly honest in his teachings, notwithstanding his superstition, and in the main a very good kind of man, which is more than we dare say of many Christians who abuse him.

MR. MILLER AND THE INFIDELS.—The Infidels of Boston seem to be very much pleased to have Mr. Miller here among us. They think his theory has a strong tendency to bring the Bible into disrepute. The following is from the *Investigator*.—*Trumpet*.

Mr. Kneeland did good service while here, in turning many from the error of their ways; but he, and all sensible men, know very well, and readily admit, that there is nothing in the world that makes infidels so fast as the absurdities of the Bible—the book from which Miller produces authority for his ridiculous sentiments. In fact, we do not know a single genuine infidel who did not become so from an examination of this very book. Thomas Whittemore is correct, therefore, in saying the Prophet will make infidels; but, after all, Thomas knows as well as we, that it is not Miller who does the work, but the Bible! for he gives chapter and verse for all his "prophecies." Miller has not had fair play from his Christian brethren; they represent him

most—religiously. But he is a Christian, as good a Christian, and as honest, we have no doubt, as his Universalist brother, and his doctrines are equally as biblical. Yea, Millerism, as well as Universalism and all other isms, is from the Bible. It is but another modification of the great humbug—Modern Christianity, and it must be acknowledged by the church, or the Bible given up.—For—

"Call it what you will,
Rhubarb will be rhubarb still."

A SWARM OF BE(E)S.

Be Active. Always abounding in the work of the Lord. 1 Cor. xv. 58.

Be Believing. Be not faithless, but believing. John xx. 27.

Be Contented. Be contented with such things as ye have. Hebrews xiii. 5.

Be Decided. Ye cannot serve God and Mam-mom. Matthew vi. 24.—Therefore choose you this day whom you will serve. Joshua xxiv. 15.

Be Earnest. Covet earnestly the best gifts. 1 Cor. xii. 31.

Be Forgiving. Forgive, and ye shall be forgiven. Luke vi. 37.

Be Generous. Freely ye have received, freely give. Matt. x. 8.

Be Humble. He that humbleth himself shall be exalted. Luke xviii. 14.

Be Innocent. I will wash my hands in innocency. Psalms xxvi. 6.

Be Just. There shall be no evil happen to the just. Prov. xii. 24.

Be Kind. Be ye kind one to another. Eph. iv. 32.

Be Loving. Abound in love one towards another. 1 Thess. iii. 12.

Christian Union Convention.

A CONVENTION of the friends of Christian Union on Apostolic principles, will be held, Providence permitting, at Groton, Mass., on WEDNESDAY the 12th day of August next, at 10 o'clock A. M., to continue two or three days. The object of this Convention is to examine the *Scriptural ground* of Christian Union, devise measures for its promotion, and secure harmonious action among its friends.

To this Convention, all the friends of the Redeemer and of Church Reform, are cordially invited. We call upon all the friends of Christian Liberty in different parts of New England, to come up to this convocation. The meeting will be an *important* one. The subject is a great one, and needs thorough discussion. The rights to be settled, are the dearest rights of the Christian. The duties to be determined, are so important that our *own* usefulness, and the prosperity of every good cause, depend upon their performance. The great question to be settled, is—*SHALL ACKNOWLEDGED CHRISTIANS BE TREATED AS SUCH?* We shall not go in to the question, What constitutes Christian character? Should this question come up in the present state of things, we could not hope to arrive at a satisfactory conclusion respecting it. The other question claims *priority*, and demands our first attention. Another question will come up for consideration, which is,—*How far does sectarianism affect the present moral and religious enterprises?* This will claim considerable attention, and will elicit, unquestionably, an interesting and profitable discussion.

We are happy in being able to announce to the public, that GERRIT SMITH, LUTHER MYRICK, JAMES C. JACKSON, and D. H. RANNEY, and other interesting speakers, are expected to be present.

ARRANGEMENTS WILL BE MADE TO ACCOMMODATE OUR FRIENDS FROM ABROAD.

THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

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Back numbers can be sent to those who subscribe soon.



SIGNS OF OF THE SECOND

THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, AUGUST 15, 1840.

NO. 10.

ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN:—THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. William Allen, D. D. Northampton, Mass.

PROFESSOR STUART, in a learned article, published in the *Biblical Repository and Quarterly Observer*, for Jan. 1835, has endeavored to prove, that the term *days*, in the prophecy of Daniel and of John concerning the 1260 days, has not the import of *years*, as is commonly supposed, but means literal days, or an indefinite period; and that the 1000 years of John are also *indefinite*. In view of the fallibilities of man, it must be admitted to be possible, that he has fallen into a mistake in these particulars, however correct in general he may be in the interpretation of Scripture. Persuaded that he has thus erred, and that his erroneous opinion on the designations of time in the prophecies is calculated to throw a cloud over the bright anticipations of the Church in respect to the near approach of the millenium, I propose to state the grounds on which my mind has arrived at a different conclusion; and may find it necessary to examine the arguments, by which he has endeavored to support his position.

In the Apocalypse, (xii. 6,) we read, that the woman, clothed with the sun, etc., fled into the wilderness for "a thousand two hundred and threescore days;" and in verse 14th, the same period is expressed by "a time, and times, and half a time," meaning three years and a half of days, or three times and a half 360, equal to 1260. So in Rev. xi. 2, it is predicted, that the Gentiles should tread the Holy City under foot "42 months;" and in Rev. xiii. 5, that the beast should continue "42 months," equal to 1260 days.

In Daniel (vii. 25,) it is predicted of the impious king, that he should continue "a time, and times, and the dividing of time;" and it is also predicted, that to the end of the wonders (xii. 7,) is "a time, times, and an half;"—equal to 1260 days.

Now, as John and Daniel were inspired of God to predict the future, it seems altogether probable, that in both their writings this period is to be construed in the same way, and must mean in both either literal *days*, or literal *years*, or some *indefinite period*. Mr. Stuart thinks, that in Daniel *literal days* are intended, and in John an *indefinite time*. It is my object to prove, that in both, but certainly in John, neither literal days nor an indefinite time, but the exact period of 1260 *years* is intended.

1. To begin with DANIEL. In ch. vii. 25, it is predicted, that the saints are to be delivered into the hands of a persecuting power "until a time, and times, and the dividing of a time,"—which, I maintain, must mean a longer period, than 1260 literal *days*, and a different power from that of Antiochus, for this reason,

that the universal establishment of the kingdom of the Most High is immediately to succeed that period. For the next verses are these, v. 26, 27, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Antiochus, between 160 and 170 years before Christ, persecuted the Jews and polluted the temple for three years; but after his death no events occurred like those described in the passage just quoted. So far was religion from spreading through the world, that even the Jewish character was found, at the coming of Christ, very corrupt and debased, and true religion was almost extinct. How then can we imagine, that Antiochus is the persecuting power, here predicted, and that the period is 1260 literal *days*?

2. For a similar reason it may be maintained, that the prediction of "a time, times, and a half," as the end of the wonders (Dan. xii. 7) cannot mean 1260 literal days, or the short persecution of Antiochus; for it is added, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." But surely, it cannot be pretended, that about 165 years before Christ, "the power of the holy people" ceased to be scattered. Even now the Jews are scattered over the earth, and the anti-Christian power of Rome is little less than it has been for centuries.

3. In these two passages of Daniel the word *days* is not used, and the time designated may in strict philological propriety be understood 1260 *years*. All that is expressed, is 1260 *divisions* of time, and those divisions must be regarded as *years* rather than *days*, provided there are any considerations, which render it more probable, that the prophet intended years and not days.

In a perfectly similar case, in the same writer, (Dan. ix. 24, "seventy weeks are determined on thy people,") even Mr. Stuart admits, that the meaning is 70 weeks of *years*, or 490 years, for he says, that the Hebrew word "designates only *heptade* or *heptades* [divisions of seven]; and whether these are sevens of years, or sevens of days, must be determined by the context and the nature of the case."

If Daniel, in speaking of the future in his 9th chapter by the word *weeks*, or *heptades*, or *divisions of seven*, means a week of *years*, or seven years, is it not to be presumed, that in his 7th and 12th chapters, where he speaks of a *division* amounting to 1260, he must mean also so many *years*? If 70 weeks, amounting to 490 days, means 490 *years*; why, in the same writer, should not 3 1-2 times, amounting to 1260 days, mean also 1260 *years*? Is it probable, that

Daniel in his 7th chapter would adopt one mode of reckoning; a different one in his 9th chapter, and revert in his 12th chapter to his first mode? When he is predicting the future, under the guidance of infinite wisdom and for the instruction of man, may we not rest satisfied, that he uses one and the same method of reckoning?

4. There is a historical difficulty in the application of the prophecy of 3 1-2 years, or 1260 days, to Antiochus. For, by comparing Maccabees i. 54, 59, and iv. 52, it appears that the idol altar remained upon the altar of God precisely three years, and not 3 1-2 years. It appears also from Josephus, *Antiq.* 12, c. 5, § 4, and c. 7, § 6, that Antiochus held possession of the temple exactly three years, for he "got possession of the city" on the 25th day of the month *Chaslev*, and on the same day of the same month was the sacrifice re-established. Here is no use of "round numbers," as Mr. Stuart supposed, confining his attention to the passage of Josephus last referred to, and overlooking the first. It may be, indeed, that Josephus was mistaken, for it is evident from the Maccabees, that the city was captured some time before the idol altar was set up; but whether this time was exactly six months, is not mentioned, and may be difficult to be proved. It must be admitted, that Josephus, in his "Wars," states the time during which Antiochus held Jerusalem, at "three years and six months;" but whether he meant to be precise to a day, is uncertain. The prophecy is precise,—1260 days. Nor should it be forgotten, that in his "Antiquities," in which he gives precisely three years, he professes to be exact; for he says, in regard to Antiochus, "I will now give a particular account of what concerns this king, how he subdued Judea and the temple; for in my former work I mentioned those things very briefly, and have therefore now thought it necessary to go over that history again, and that with great accuracy." *Ant.* 12, c. 5, § 2.

5. There is also a historical difficulty in applying to Antiochus the 1290 and 1335 days, mentioned in Daniel xii. 11, 12. It will be remarked, that the period of 1290 exceeds that of 1260 by 30 days. Do these two periods end at the same time? Mr. Stuart supposes that they do;—that 3 1-2 years or 1260 days are taken as the half of the sacred number seven, and are not designed to be definite, but are used in a popular, general way; but that 1290 days are specific, precise, exact, extending from the capture of Jerusalem by Antiochus to the purification of the temple. Yet there are no notes of time in any ancient historian, by which this number of days can be made out precisely.

Mr. Stuart also supposes, that the 1335 days do not end with the 1290, but relate to the time of the death of Antiochus, 45 days after the purification of the temple. For this exactness also there is no authority derived from the ancient historians. It is a mere supposition. The time of Antiochus' death is not designated.

All that we know, is, that he had heard, on the borders of Persia, of the defeat of his army in Syria, and was taken sick, and was sick for a considerable time. If this prophecy did relate to Antiochus, and of course has been fulfilled, should we not expect to find a precision and exactness, which would remove all doubt, as in the case of the 70 weeks or 490 years? Moreover, if the 1260 and 1290 days have a common ending, why should not the 1335 days end also at the same time? Why should not all the three periods either be successive, or have a common termination? But in either method, or in that of Mr. Stuart, there is an uncertainty in the application of these periods to Antiochus, not to be expected in an accomplished prophecy.

6. Even Mr. Stuart admits, that sometimes the Hebrew word for *days*, is used to denote *years*, as in Judg. xvii. 10, 1 Sam. ii. 19, Ex. iii. 10, Isa. xxxii. 10. comp. xxix. 1, 2 Chron. xxi. 19. If, then, this word be sometimes thus used in Scripture in places not prophetic, why should it not be thus employed in prophetic passages? It is not enough to say, that prophecy ought to be plain. It may be, that God has designed it to be obscure in a degree until its fulfillment. And it may be added, that this use of the term *days* does not render prophecy more obscure, than some other parts of Scripture. Besides, the declaration of Jehovah to Ezekiel (Ez. iv. 4-6), "I have appointed thee each *day* for a *year*," might lead the careful student of prophecy to consider, that in other instances it might please God, in the communication of his will, to make use of *days* as symbolical of *years*.

7. If it should be admitted, that the 8th and 11th chapters of Daniel relate to Antiochus, and also Dan. xii. 11, 12; yet this admission will not necessarily affect the question as to the meaning of the 3 1-2 years, for the reasons assigned in § 3. Let it be, that whenever in Daniel the word *days* is used, it means literal days, this will decide nothing as to the import of other phrases, or designations of time, which have been considered.

The only specific note of time in Dan. viii. is 2300 *days*, in our translation; in Hebrew it is 2300 *evenings and mornings*. Mr. Stuart supposes, that this period extends from the murder at Tyre of three Jewish Deputies by Antiochus, in the year B. C. 170, to the purification of the temple, B. C. 164. It is known, that the interval between these events was about six years. As to the 140 (Mr. S. says 14 by mistake) additional days required to make out the 2300, it is hypothesis, not history. The period might have been 2300: or it might have been only 2160 days, or six years.

If this passage relates to Antiochus, the following will perhaps be regarded as a more probable computation. The word *days* is not used, but *evenings and mornings*. One saint asked another, "How long shall be the vision concerning the *daily sacrifice*?" etc. Now, as the sacrifices were twice a day, in the evening and morning, the answer may have respect to the number of *sacrifices* to be interrupted, and that number being 2300, the number of days thus expressed is 1150, or three years and 70 days. This may be the period, to which Josephus refers in his "Wars," as already quoted, "three years and six months," provided he speaks generally, and not precisely to a day. If we look into the Maccabees, we find, that although it was precisely three years from the offering of sacrifice on the idol altar to the cleansing of the temple; yet that Antiochus, some

short time before the establishment of idol worship, sent messengers to Jerusalem to forbid sacrifice in the temple. Mac. i. 44. Now it is possible, that the *interruption* of the sacrifice was 70 days before the idol altar was used. Thus would be made out the 1150 days, or 2300 sacrifices interrupted.

To be continued.

SECOND COMING OF CHRIST.

Christ was once offered to bear the sins of many; unto them that look for him, shall he appear a second time without sin unto salvation.

MILLER'S REPLY TO DOWLING. NO. 2.

BRO. HIMES:—I am pained to the heart, when I see the deceit and art that is used at the present day, to lull the church to sleep, and deceive souls. Yes, I see even those who profess to be servants of Christ, and lovers of souls, taking sides with the scoffer, and ridiculing and treating with contempt an important doctrine of the Bible which has eternal consequences hanging upon a right understanding, and a just appreciation of its truth. Of all the writers which I have seen, none is equal to "John Dowling, A. M. Pastor of the Pine Street Baptist Church, Providence, R. I." He, in my opinion, will be the means of sinking more souls into perdition, than your "Parsons Cook, Whittemore, Skinner, Cobb, Thomas," and all the host of scoffers put together. For they have only prompted men to read and hear the more. I have found that their writings, like a cold northwester gave men a better appetite. But Dowling steals upon men in that sly, deceitful, and artful manner, that they are chilled before they know it, and poisoned with an obnoxious vapor by the air they breathe. The effects will be easily seen, wherever Dowling's work is read, and believed; the Bible will be neglected, reformations will cease, and indifference succeed.

Permit me, through the "Signs of the Times," to examine a few of his main attacks on my "four pillars," as he calls them. 1. The 2300 days, Daniel viii. 13, 14. This he has endeavored to destroy, root and branch: and if his assertion were evidence, I would give it up; but to a rational and free mind it is not sufficient. He begins with the 70 weeks, at the last end of my argument, (he calls it no argument.) You may inquire—Why he begins with the seventy weeks? This is very evident;—he wishes to avoid the main argument. And first, to assert, over and over again, that *I am ignorant*. This would throw some dust in the reader's eyes. What is his final conclusion? I answer—he finally concludes, that 70 weeks were fulfilled in 490 years, and ended A. D. 33. Ignorant as I am, we agree in this to a charm. Very well. What is his next argument? His next argument of any bearing or force, is, that "the vision of the Ram and He Goat," was Antiochus Epiphanes. Here he is very careful to keep out of sight my argument that the *three visions*, had at three several times, are but *one prophecy*. Nebuchadnezzar's dream, Dan. ii. 26-45. Also Daniel 7th chapter. And then the 8th chap.—Ram and He Goat. My argument was, that these three visions are but *one prophecy*. "The dreams are the same," as Joseph said to Pharaoh. And if this be true, then the little horn, instead of being Antiochus, must be the Roman kingdom. This would be natural; and then, to be consistent, all the proof that I should be under any obligation to show would be the *agreement between the little horn and the Roman kingdom*. The little horn in the 7th chapter, is

explained to mean the fourth, or Roman kingdom. See Daniel vii. 7, 8. And what rule has Mr. D. to apply the same "*little horn*," in the next vision to some other kingdom, when the inspired writer has no where told us he meant another kingdom; but the reverse. See Dan. viii.

1. "After (or like) that which appeared unto me at the first." Then he sees the vision of the Medes and Persians; compare Dan. vii. 5 with viii. 3, 4. Then of the Grecian, Dan. vii. 6 with viii. 5-8. Then the little horn answers to the fourth kingdom. Now let us compare Daniel vii. 7, 8, with viii. 9, 10. The first was "dreadful, and terrible, and strong exceedingly." The other "waxed exceeding great towards the south, towards the east, and towards the pleasant land." The first "devoured, brake in pieces and stamped the residue with the feet of it." The next, "It cast down some (or residue,) of the host and stars to the ground, and stamped upon them." The first, (Daniel vii. 21) "Made war with the saints and prevailed against them." The other, "waxed great against the host of heaven." The first "shall speak great words against the Most High," Dan. vii. 25. The last, "Yea, he magnified himself against the Prince of the host." The Roman kingdom is described by Moses, (Deut. xxviii. 49, 50.) As "a nation of fierce countenance," "a nation whose tongue thou shalt not understand." Daniel says this little horn is "a king of fierce countenance and understanding dark sentences." The first, Dan. vii. 25, 26.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

Now, viii. 24, 25.

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Surely, Mr. D., this is an *argument* that you cannot *guess* away; nor can all your magicians, astrologers, sorcerers and soothsayers of Babylon confute.

The next argument Mr. D. brings, is, "that he does not regard the 2300 evenings and mornings as prophetic days or years." Page 84. What do I care what he *regards*? Shall we crouch and fawn to his dogmatism? No, my dear reader; if you have read my lectures, you know I have proved as clearly that the 70 weeks is a part of the vision; as he has proved that the 70 weeks were 490 years. And if 490 years were included in the same vision, (see Dan. ix. 23-24, then of course his 3 years and 55 days, and all his long struggle on that point is but wind. For the question is, as he has shown, page 70,—"For how long a time shall the vision last?" I answer, as he says, page 71, "Unto two thousand and three hundred days." But what was to be done in the vision? The text says, as Mr. Lowth translates it, "The daily sacrifice be taken away, and the transgression of desolation continue." What does Daniel say about taking away daily sacrifice and the transgression of desolation continuing? Dan. xii. 11.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Here Mr. D. is 1290 days, and you acknowledge, page 71, that these are *probably years*; where then is your "1150 evenings and mornings?"

a lame conclusion, poor logic this! What else must be done in the vision? "To give both the sanctuary and host to be trodden under foot." What does Daniel and John say about treading under foot? Dan. vii. 7, 19, 25.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a times and times and the dividing of time.

Rev. xi. 2. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

These times spoken of in Daniel and Revelation means 1260 years he admits, on page 71. Where then is your 1150 common days, Mr. D.? Is there no argument in this? The argument about the little horn, page 86, "Placing the little horn which was to spring from the head of the goat, before the time when the goat began to exist," which he charges me as having done, is a subterfuge too base to be replied too, and an argument too silly to need a serious answer. The vision began 457 B. C. not the little horn. If Mr. D. is so weak in his cranium, I would advise him to go to the Bostonian clergy, and get a "resolution" passed in his favor, or I would advise his friends to get the Editor of the "Christian Watchman," and "Secretary" to give him a few more puffs.

THE PRESENT CRISIS.

The signs of the times demand that we should be "looking for and hastening unto the coming of the Son of man." We are not to sit down careless and unconcerned, but, like diligent and faithful servants, who having received intimation of their master's speedy return, make every thing ready for his reception, wait daily at the posts of his doors, and listen to hear the sound of the wheels of his chariot, "that when he cometh and knocketh, they may open unto him immediately." So let Christians act in this eventful period. "Let your loins be girded about, and your lights burning, and ye yourselves like unto them that wait for their Lord." The cry is given, "Behold the bridegroom cometh!" What, then, is our duty, but to arise and trim our lamps, and to go forth in faith, and in joyful expectation to meet him. Blessed be God, there are many that are so doing, whose lamps are trimmed, whose lights are burning, and who have the oil of God's grace in their hearts, and are going forth in faith and profession to meet their Lord. When he comes, they who are ready will go in with him to the marriage supper of the Lamb, and the door will be shut! Oh! what an interesting and solemn period! What separations will take place in families, and among some of his professed friends! "Then shall two be in one bed, the one taken, and the other left; two in the field, the one taken, and the other left." Reader, let me call upon thee to examine thine own heart; how does matters stand between God and thy own soul? Hast thou the grace of God in thine heart? Dost thou know the truth as it is in Jesus? Art thou clothed with the spotless robe of the Redeemer's righteousness, influenced by his Spirit, and looking for his second glorious coming? If not, neglect no longer "so great salva-

tion." It will be too late to provide oil when the bridegroom is come. It will be useless to say, "Lord! Lord!" when the door is shut. "Afterwards came the foolish virgins, saying, Lord! Lord! open unto us!" Foolish, indeed, to come after the door was closed: they should have come before; but, alas! they deceived themselves; they never entertained a doubt respecting their safety; they held the lamp of profession, went to church, received the sacrament, and did many things; but they considered not the time and manner of Christ's coming, they attended not to "the signs of the times," and therefore neither looked for nor expected his coming: and now they learn to their shame and confusion, that, not being ready, they go not in with him to the marriage-supper, but must pass through the great and unparalleled tribulation of the last days.

And what will become of those nominal Christians who seek not the internal operations of the Spirit of God, but content themselves with a dead, barren, and speculative faith? Alas! they will find out, when it is too late, that a mere name to live is not sufficient; that we must be Christians, not in name only, but in truth! How awful must such a discovery be at such a period! A never-ending eternity is before them! Those dreadful words, which they once thought would never apply to them, now sound in their ears—"Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" If any thing can heighten the effect of these solemn reflections and add to their importance, it is the thought, that the contrast here drawn between the nominal and real Christian will soon be realized! Yet a little while, and the one will go away into everlasting misery, and the other into life eternal; the one will be comforted, the other tormented; the one will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, the other be cast out into outer darkness; the one will enjoy the immediate and beatific presence of God, the other will be driven from his presence; the one will ascend the throne of the Redeemer, and reign with him for ever and ever, the other will descend into the pit of destruction, where the worm dieth not, and the fire is not quenched! What awful, what fearful considerations are these! Reader, if thou hast hitherto been thoughtless and unconcerned about religious matters, let me entreat you to be thoughtless no longer. Hasten to the footstool of divine mercy; read attentively, and with much prayer, the holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus; yea, let me exhort you, by all that is sacred, by the worth of heaven, by the miseries of hell, by the cross and passion of the Savior; BY HIS SECOND COMING, AND BY OUR GATHERING TOGETHER UNTO HIM, that you no longer neglect "so great salvation." If you have thought something about religion, then let me entreat you to make your calling and election sure, and to secure an abundant entrance into Christ's everlasting kingdom. Let religion be your first and chief concern, the one thing needful, the only thing of any real importance. Be careful that you do not rest in a mere form of religion; beware of having a name to live, whilst you are dead; of carrying the lamp of profession, whilst you are destitute of the oil of the grace of God. Those words which our Lord first addressed to Nicodemus, are equally applicable to you, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." No outward appearances, no external reforma-

tion, seeming godliness, will avail you any thing, "ye must be born again;" and when this change has taken place, "old things will have passed away, and all things become new;" you will have a new heart, new desires, new feelings, new pursuits; those things which you formerly loved you will now hate; and those things which you formerly hated, you will now love; you will hate sin, and follow after holiness; God's word, his house, his ordinances, and his people will be precious to you. Renouncing all dependance upon your own strength or goodness, you will seek to be found only in Christ; you will glory only in his cross, and count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord, by whom the world will be crucified unto you, and you unto the world. Your faith also will be manifest in the sight of men; and "the love of Christ will constrain you, whilst you thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." With these views and feelings in due exercise, you will be looking for and hastening unto his second glorious appearing, "waiting for the adoption, to wit, the redemption of our body."

If this, reader, is thy happiness, then I have no doubt that we shall meet in another and a better world: then I take my leave of you, in sure and certain hope, that "when Christ, who is our life, shall appear, we shall also appear with him in glory." In the mean time, may the Lord grant us both grace to live in the daily habitual exercise of those Christian duties which the signs of the times so powerfully and imperiously demand. Let this be our watch-word, both when we lay down, and when we rise up: when we sit in our houses, and when we walk by the way. "Behold, I come quickly, surely I come quickly;" and let our hearts, and lives, and actions respond, "Amen. Ever so, come, Lord Jesus."

JOHN HOOPER.

Popish Proscription.

LETTER TO THE REV. WILLIAM COGSWELL, D. D.
SECRETARY OF THE AM. EDUCATION SOCIETY.

Dartmouth College, Hanover, N. H. July 8.

DEAR SIR,—At a private interview with myself on the 1st inst. you said to me:

"The Education Society will not hereafter aid any man who adopts the principles of non-resistance, as held by the New England Non-Resistance Society—the idea of women's rights, as taught by the Garrison school—the anti-church or anti-ministry notions, from the same source, OR THE DOCTRINES OF MILLER IN REFERENCE TO THE END OF THE WORLD." For either of these "radicalisms of the day," ANY YOUNG MAN EMBRACING THEM WOULD BE DENIED FURTHER AID!!

The President of the college informs me that you made, in substance, the same remarks to him, with the exception of the doctrine of Miller, and he gave his sanction to the proceeding.

I was surprised and pained to hear from your lips such a declaration. I could with difficulty credit my own senses, until you had explicitly and emphatically repeated the statement. Having known and revered the catholic spirit of the founders of the Society and the liberality of its constitution and rules, it seemed to me incredible that its Directors, in an age like the present, should proscribe its beneficiaries for political and religious

opinions of this nature, opinions that may be and are entertained by some of the most orthodox Christians in our churches, that clash with none of the evangelical systems of doctrine, and that have not been shown to have produced any immorality or impiety in those who embrace them. Dear Sir, is not the Education Society, by this measure, placed in a new and strange position before the church? Was it established for an engine to hunt down all the novel heresies, truly or falsely so called, that might spring up in an age of free thought and unlimited discussion? Was it contemplated that the Society should control the opinions of its beneficiaries upon every topic, preclude free and candid examination, and force them to take the same view with the directors of all moral or metaphysical questions? I cannot believe that it was. I never could have asked for the patronage of the society had I so understood it. It seems to me, and with deep regret I say it, that this measure is an unconstitutional innovation, a perversion of the institution from its high and holy objects. Nor can it be defended as a necessary expedient to shield the rising ministry from delusive and fatal errors. A ministry with minds and consciences trained under such a system, would be fitly educated for emissaries of the Sovereign Pontiff, or priests to burn strange fire in the presence of the Moloch of Slavery and prejudice in the American church, but not for fearless and faithful heralds of truth, to proclaim the liberty wherewith Christ maketh free, and glory in the cross of the despised Nazarene.

You remarked that these radicalisms, non-resistance, women's rights, &c are in your view *infidel* sentiments, and will lead to *inevitable perdition*! In what respect they deserve to be called infidel, you did not state, nor was I able to learn from you the propriety of applying the term. It seemed to be used rather as an epithet of ignominy and intimidation than with its proper significance. By such epithets the unreflecting and superstitious may be filled with pious horror, and learn to look on their brethren in Christ as the vile and abominable of the earth, justly excluded from the pale of Christian intercourse and sympathy; but those who seek for truth "as for hid treasures" will be willing to employ no such unseemly weapons in conflict with their fellow disciples. The venial error of fallacious reasoning, especially while even that error has not been pointed out, deserves a name less harsh and opprobrious than infidelity.

You also advanced the opinion that the community will sustain the Directors in this measure. How this may be I know not; yet I believe there are thousands of Christians, not believers in non-resistance or women's rights, who will yet utterly abhor and repudiate this measure as intolerant and unchristian. Be this as it may, however, it is not for the servant of Christ to govern himself by the popular will, or place the prejudices and passions of corrupt men above the authority of the voice that speaketh from heaven. It is enough for the disciple that he be as his master, and the servant as his lord. When I devoted my life to the service of Christ and his church, by the same act I gave myself to the cause of spiritual freedom, without which piety is servile and fruitless; and I can never give the shadow of a sanction, however trivial, to any attempt to abridge freedom of enquiry or liberty of conscience in any of my brethren.

Allow me again to repeat what I stated at our interview. I have never adopted the principles of the N. E. Non-Resistance Society, not hav-

ing sufficient information upon the subject either intelligently to receive or reject them. I do not hold to women's rights, as you defined the doctrine, that is, that "women should act the same part with men in politics and religion." I am neither opposed to the church nor the ministry, but have devoted my life to both. Finally, I am not a Millerite. Yet I believe it wrong to proscribe my brethren for all or either of these opinions. I believe that the Education Society has turned out of its primitive path for the purpose of crushing a "small and despised sect," who are guilty of no crime but that of holding "new and strange doctrines." I therefore feel it my duty respectfully to decline any future aid from its funds, and return the last appropriation, with the intention of liquidating my present debt as soon as providence shall give me ability.

May he who has made the society the instrument of immense benefit to the church and to mankind, give to its directors wisdom and grace, and lead them to adopt such measures as will give the infidel and scoffer no occasion to make the cause we love a hissing and reproach.

In the common faith and hope of the gospel,
Yours, J. E. HOOD.

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, AUGUST 15, 1840.

A CONFERENCE.

Several friends of the doctrine of the Second Advent of Christ being at hand, have suggested the propriety of holding a Conference about the first of October next, in this city, for the purpose of a full and free discussion of the Prophecies relating to TIME, and the EVENTS to precede the coming of the Lord.

Those of our brethren who favor this measure, will have the goodness to give us their names, that we may append them to the call to be issued in our next. (provided it shall be thought best to have such a Conference.) Bros. Henry Jones and J. Litch have given their names in favor of it.

We send this No. to some who are not subscribers. If they do not wish to take it, they will please return it to "Signs of the Times, Boston, Mass."

Bro. Henry Jones has furnished us with ten articles in opposition to the literal return of the Jews. We shall give them to our readers in their order.

THE RESTORATION OF THE JEWS.

This subject is very justly taking a strong hold at the present time on the public attention, in all parts of the Christian world. It is believed by many, that this unusual regard for the interests of that long-neglected people, together with the apparent openings for their return to Jerusalem, and the actual return of a large number to the land of their fathers, are indicative of their final restoration, and the rebuilding of that ancient city. It cannot be denied that there are circumstances transpiring, which, at first appearance seem to indicate a national restoration of that long dispersed race.

But are these circumstances sufficient to warrant the belief that the Jews will be gathered from their dispersion, and Jerusalem be rebuilt? I THINK NOT.

1. Because there have been several attempts since their dispersion, to accomplish this object, and all have utterly failed. However feasible the project at first appeared, Providence has uniformly interposed and frustrated the designs of the projectors. So I believe it will be now:—Because—

2. The Scriptures absolutely forbid the idea. The Lord Jesus Christ, after predicting, [Luke xxi.] the destruction of Jerusalem, adds, verse, 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Until that period arrives, then, Jerusalem cannot be rebuilt, nor the Jews restored from their dispersion. But when will the times of the Gentiles be fulfilled? And, what will then take place? These questions are answered in verses 25—27, of the same chapter. "And there shall be signs in the sun, and in the moon, and in the stars; and on earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

Hence, until the Son of Man comes in a cloud, as he went up into heaven in the sight of his disciples, Acts i. 9—11, the times of the Gentiles will not be fulfilled and Jerusalem cannot be rebuilt. I cannot believe they will ever be restored.

3. Because the Jews were only kept as a distinct nation for a temporary period and a specific purpose. That time and purpose are accomplished. God gave to Abraham a promise of the land of Canaan, to him and his seed after him, for an everlasting possession. This promise can never be fulfilled in time. No matter how long the period, everlasting possession can only be enjoyed in an eternal state. To Abraham, personally, the promise has in no sense been fulfilled. For in his life time he never possessed in the strength of that promise, so much land as to set his foot on. "Yet he promised to give it to him, and his seed after him." Acts vii. 5. If in the resurrection state, therefore, the promise is not fulfilled to Abraham, there must be a failure of God's promise. Who were the seed of Abraham, to whom the promise was made? Not his literal seed, or all the children of his flesh—Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed, which is Christ." Christ, then, is the seed to whom the promise was made, and the apostle understood it to mean, not the literal Canaan only, but the world, Rom. iv. 13. "For the promise that he should be heir to the world, was not to ABRAHAM OR HIS SEED, through the law, but through the righteousness of faith." The same promise was renewed to Christ in the second Psalm, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

But, says the objecting Jew, (Gal. iii. 19.) "Wherefore serveth the law?" If the Jew has no better claim to the promise of the inheritance given to Abraham and his seed, than the Gentile, why were the Jews placed under the law and made and kept a distinct nation as they have been? "It was added because of transgression until the seed should come to whom the promise was made."

"The seed was Christ;" accordingly when he came, the Jewish nation was dispersed, and all distinction between Jew and Gentile forever done away. Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." And this distinction it

was the great object of the Apostles to break down; for this purpose they sacrificed their all in this world, with the hope of a reward at the resurrection of the just. All who are Christ's are Abraham's seed." Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The Jews, therefore, as such, are not God's Israel to whom the promise was made; but true Christians are. The Jews will never be restored to literal Canaan, but all the elect of Christ, at his coming, will be gathered from the four winds into the heavenly Canaan, and the new Jerusalem. L.

CHRISTIANS vs. PAGANS.

The present course of the British Nation towards China is most unchristian and barbarous. The following address of the *Chinese*, to the Queen of England, on the subject of their wrongs, ought to wake the nation to a sense of its Guilt, and bring it to repentance.

CHINA.

The following address, so characteristic of the Chinese, by its ignorance of geography, and its soundness of logic will instruct our readers:

Opium War Documents.—Part of a "Public Despatch to the Queen of England" from the Chinese Functionary at Canton:

"We find that your country is distant from us about sixty or seventy thousand miles; that your foreign ships come hither striving the one with the other for our trade and for the simple reason of their strong desire to reap a profit. Now, out of the wealth of our inner land, if we take a part to bestow upon foreigners from afar, it follows, that the immense wealth which the said foreigners amass ought properly speaking to be portion of our own native Chinese people. By what principle of reason, then, should these foreigners send in return a poisonous drug, which involves in destruction those very natives of China? Without meaning to say that the foreigners harbor any such destructive intentions in their hearts, we yet positively assert, that from their inordinate thirst after gain, they are perfectly careless about the injuries they inflict upon us: and such being the case, we should like to ask what has become of that conscience which Heaven has implanted in the breasts of all men?"

"Moreover, we have heard that in London, the metropolis where you dwell, also in Scotland, Ireland, and other such places, no opium whatever is produced. It is only in sundry parts of your subject kingdom of Hindostan, such as Bengal, Madras, Bombay, Patha, Mawlwa, Benates, Mallacca, and other places, where the very hills are covered with the opium plant, where the tanks are made for the preparing of the drug.—Month by month and year by year, the volume of the poison increases; its unclean stench, ascends upwards, until Heaven itself grows angry, and the very gods thereat get indignant! You, the Queen of the said honorable nation, ought immediately to have the plants in these parts plucked up by the very roots. Cause the land there to be used up afresh; sow in its stead the five plants; and if any man dare again to plant in these grounds a single poppy, visit the criminal with the most severe punishment. By a very benevolent system of government such as this will you indeed reap advantage and do away with a source of evil. Heaven must support you, and the gods will crown you with fel-

licity. This will get for yourself the blessings of long life, and from this will proceed the security and stability of your descendants."

"Let your Highness immediately, upon the receipt of this communication, inform us promptly of the state of matters, and of the measures you are pursuing utterly to put a stop to the opium evil. Please let your reply be speedy. Do not on any account make excuses or procrastinate."

Notwithstanding all the remonstrances, and entreaties of these *Pagans* with refined and christian England, we perceive, by the last accounts from Europe, that

The Queen has issued orders to the commanders of British ships-of-war to detain and bring into port all ships, vessels, and goods, belonging to the emperor of China, &c. The following men-of-war compose the squadron that is to be employed in the operations against the Chinese, under the command of Admiral Elliot:—Algerine 10, Alligator 26, Blenheim 74, Blonde 42, Childers 16, Columbine 18, Conway 26, Cruzier 16, Druid 44, Favorite 18, Herald 26, Hyacinth 18, Larne 18, Mellville 74, Modeste 18, Nimrod 20, Perolus 16. *Plyades* 18, Volage 26, Wanderer, Wellesley 74. Two large war steamers of the East India Company service, and several other steamers from Bombay and Calcutta, are to be added to the above force, nearly the whole of which were to proceed to China.

With such a host of English Missionaries who can doubt but China will soon be Christianized!!!

CHRONOLOGY OF THE MOHAMEDAN POWER.

Extract of a Letter from John W. Channing.

Mr. Editor:—In all that has been written of late respecting the period of the fulfillment of Prophecies, I have not seen any thing relating to the Mohamedan computation of time. Their Hegira commences with the flight of Mahomet, from Mecca to Medina, 622 of the Christian era; and their 1260th year commences in A.D. 1843. This is a remarkable coincidence, if no other view is taken of the subject.

Ought not the 42 months in the Revelations, the time the Holy City should be trodden under foot, be calculated as Lunar months? This would agree with the Mussulmen's mode of recording time; and make 42 months, or 1260 Mohamedan years from 622 to 1843.

I should be pleased to see the views of Mr. Miller, Mr. Litch or any other person, in your interesting paper, upon this subject."

A "PUFF" OF "DOWLING'S REPLY TO MILLER."

We give this notice of Mr. D.'s work, to show the estimation in which it is held by the unbelievers in the Second Coming of Christ; and the advocates of a spiritual reign and temporal millenium. Our readers will see in another column that Mr. Miller is making sad work with Mr. Dowling's book; notwithstanding his "thorough upsetting" of Mr. Miller, that "could hardly be imagined."

REPLY TO MILLER ON THE PROPHECIES.—We have had the pleasure of perusing a little

work just out of press, written by Br. Dowling, Pastor of the Pine street Baptist church, Providence, in reply to Mr. Miller's lectures on the millennium and the end of the world. A more complete and thorough *upsetting* could hardly be imagined, than Mr. Miller's theory receives in this work. Perhaps, so far as this simple object is concerned, the book might not be needed in this vicinity; as the doctrine it so conclusively refutes has here gained very little credence—and yet it may be that some in this region who have read Mr. Miller's lectures, have been rather startled at the singular coincidences which he brings to view, and the remarkable chain of prophecies, apparently confirmed by history and the signs of the times, all pointing so directly to the year 1843 as the end of the world. In some places where Mr. Miller has lectured publicly, it is undeniable that an immense effect has been produced, and so very clear have been his arguments to some persons, that they have declared they would "burn their Bibles" if they should live to see the year 1843 pass without the fulfilment of his predictions.

In the work before us, Br. Dowling commences with an excellent introduction, showing the true design of prophecy, with the principles always necessary to be kept in view in its interpretation. He then states fairly and candidly Mr. Miller's theory, with the whole ground on which it rests; and next proceeds to give a lucid and faithful exposition of the several prophecies on which it depends, in their connection with history and chronology. It seems almost incredible that a man who had undertaken to expound the prophecies, and who after *seventeen years* study, (as Mr. Miller himself tells us,) could not discover a single error in his calculations, should have fallen into such gross absurdities and anachronisms as are here pointed out; but so it is, and it seems to us that Mr. Miller's warmest friends must admit it. And with all the rest, he has overlooked the fact, that there is an error of four years in our common era, and that the crucifixion took place in A. D. 29, (according to our present era,) instead of A. D. 33, so that, as Mr. Miller says, the end of the world must come just 1810 years after the death of Christ, it follows, admitting the correctness of all his figures, that the end of the world is already past, and must have happened in 1839!

But this work of Br. Dowling's is valuable not merely as a reply to Mr. Miller, but as a clear and judicious exposition of the prophecies to which reference is made; besides which, it contains a brief treatise upon the Scripture doctrine of the millenium, showing reasons for believing that we are not to expect a *personal* reign of Christ on the earth for a thousand years, but a *spiritual* reign, denoting the universal prevalence of Christianity.—*Christian Secretary.*

* There is no truth in this statement. The idea of *burning Bibles* was originated by Rev. Mr. Colver in his prayer at the Marlboro' Chapel at one of Mr. Miller's lectures. He prayed that men might not be left to burn their Bibles &c., in case the end did not come in 1843. Ed.

THE NEW CHRONOLOGY.

Our readers will find on the last page of this days paper, a new bible chronology by Mr. Miller, from Adam to Christ. It is taken from the Scriptures *entire*. If Mr. M. has made no mistake, (and we cannot see that he has) we now live A. M. 5997, and A. D. 1843, will conclude the 6000 years of the world, when it is expected by the believers of a *spiritual* reign, that their Millenium will commence. Are they ready for it? We invite the strictest, and severest criticism on the merits of this new calculation. If there is any mistake let it be pointed out. Our columns are open.

PROPHETIC TIMES.

We call special attention to the article of DR. ALLEN, on this subject on our first page. We do not agree with Dr. A. in his computation; but we do agree in the possibility, of computing the time as given by Daniel and John. This being admitted, we ask no more. Besides, it will be seen that Dr. A. has utterly overthrown PROF. STUART's theory, that the prophetic times of Daniel and John are "indefinite periods."

CORRESPONDENCE.

LETTER FROM JOHN CORWIN.

MR. EDITOR,—Sir, through the kindness of a beloved brother at Groton, Mass. I received one number of the "Signs of the Times,—of the second coming of Christ." And can you imagine with what eagerness I devoured the contents of its columns? Its words were sweeter than the honey comb in my mouth. Highly elated with the fact that such a periodical was out before the world, I resolved to become a subscriber; and forthwith sent on my name, and money for the paper. I have received Nos 4, 5, & 6. I want you, if possible, to send me Nos 1, 2, & 3, for I am unwilling to miss the A, B, C, of such a work. "The Signs of the Times" is just such a paper, for the dissemination of light, and truth, as I have for years wished to see before the public. My very soul has often been pained within me, to hear such expressions as the following; and that, too, from those who profess to walk in the light of the gospel. "That day will never come, except the cause of temperance prevail universally." "I pray God to hasten the time when all shall know the Lord, from the least to the greatest." As if the gospel did not now teach all men to "know the Lord." "Unless Christians become more united, the millennial day will never dawn upon the world." Just as if the actions of men would put further off or bring nearer at hand, the appointed day of the Lord. Not that I would speak lightly of temperance, of Christian union; for I believe that these and other moral enterprizes of the present day, are working powerfully in the Church, to prepare her for the marriage supper of the Lamb.

The commonly received notion among Christians, of a temporal millenium, or spiritual reign of Christ on this earth, a thousand years previous to the wreck of nature, appears to me to be utterly absurd, and without the least shadow of foundation in the Scriptures of truth. Notwithstanding such was the training of my younger years, that I swallowed the doctrine of a temporal millenium until after I became a disciple of Jesus; yet when I became so "heterodox" as to believe that I must "call no man master," I began to doubt the authenticity of such a doctrine. And when I "searched the Scriptures to see if these things were so," I was compelled to renounce my former views on this subject, and believe very differently. And here I beg leave to say that I have taken the responsibility upon myself (erroneous as it may appear to some,) of reading, and understanding the word of God, as he, by his spirit and grace, shall give me wisdom, and strength: popular opinion, and doctors of divinity to the contrary notwithstanding.

Now, sir, I go to the Bible to find the word millenium,—I do not find it there. I look at Walker's definition of millenium, and find it to be a thousand years. I then go to the Bible to find "thousand years," and find in the 2d of Pe-

ter that "One day is with the Lord as a thousand years, and a thousand years as one day." Again: I find in Rev. 20th. ("Among things that must shortly come to pass,") that the angel who hath the key of the bottomless pit, would come with a chain in his hand, and would bind the devil, and shut him up in the bottomless pit a thousand years. That angel is Christ, for he it is that hath the keys of death and hell, and openeth, and no man shutteth, and shutteth and no man openeth. I find, too, that those who have been beheaded for the witness of Jesus, and for the word of God; and those which have not worshiped the beast, neither his image, nor received his mark, shall live and reign with Christ a thousand years: while Satan is shut up with a seal set upon him. "But the rest of the dead lived not again until the thousand years were finished."

This is the first resurrection.

Then, sir, the conclusion to which I arrive is the following. Suddenly an angel will lift up his hand to heaven, and swear by him that liveth forever, that time shall be no longer. Then shall be seen the Son of Man coming in the clouds of heaven, with power and great glory: bringing his saints with him, 1 Thess. iii. 13. For he will send an angel before him, with the sound of a great trumpet, to gather together his elect from the four winds. I conclude, also, that the saint's millenium of a thousand years, is God's judgment day: and will commence when all nature is wrapped in flames—when the heavens being on fire shall be rolled together as a scroll, and the elements will melt with fervent heat. Then the righteous dead shall be raised to life—living saints will put on immortality in the twinkling of an eye, and be caught up together to meet the Lord in the air; and so shall they ever be with the Lord. But the wicked shall be cut off,—they live not again any more until the thousand years are fulfilled. Truly "Blessed and holy are they that have part in the first resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ," and shall put on the crown and shall reign with him a thousand years. Beloved, seeing then we look for these things, what manner of persons ought we to be, in all holy conversation and godliness: making diligent inquiry in ourselves, who then shall be able to stand? Exhorting one another continually, and so much the more as we see the day approaching.

Yours, for an eternal, Bible millenium.

Five Corners, N. Y. June 30. 1840.

LETTER FROM JOSEPH HAVENER.

DEAR BROTHER—I have just seen a notice in the Recorder and Watchman of the south respecting a paper published in Boston, of which you were stated to be the Editor. The cause said to be advocated, is the Second Coming of the Lord: and as I have been for many years a student of the prophecies, and am fully persuaded of the truth of the personal reign of our Lord; I was delighted to hear of such a publication. I have preached on the subject both in public and private, and see the necessity of advocating such a blessed hope, and I have been desirous for this sometime to get some of our Brother Miller's writings, but have not been able to meet any as yet. I have not learned the terms of the paper so that I could send the money, but if you will send me the paper putting me down as a subscriber, I shall send as soon as I receive the first number, and know what to send. I expect also to be able to get some sub-

scribers for it, as there are some friends here interested in that subject. May the Lord favor the undertaking, and hasten that blessed day when "the kingdoms of this world shall become the kingdoms of our Lord; and his ancient people Israel be gathered into the land which the Lord gave to Abraham and his seed for a possession; when his saints shall reign over the earth. May we all be found ready and prepared "looking for and hastening to the coming of the day of God." There is great need that the people of God should be awake to these things, there has been so much slumbering among the saints on this subject, so much saying, "My Lord delayeth his coming."

Erwinton, Barnwell District, S. C.

POET'S TRIBUTE.

We give the following lines from the *Poet's Tribute*, by W. B. Tappan. They will be read with interest by those who believe in the literal return of the Jews.

RETURN OF THE JEWS.

Will he never return? Will the Jew
In exile, eternally pine?
By the multitude scorned, pitied only by few,
Will he never his vows to Jehovah renew
Beneath his own olive and vine?
Will the wrath of the Lord to him burn
For aye, who the Nazarene vexed?
Will not the Lord's slayer in penitence learn,
And the nailer, and spearman, and mocker return,
For his crime deeply stirred and perplexed?
Will he dwell with the Gentiles, who slight
His shrine, and make traffic their god?
Sink in alleys and avenues where the dark rite
Of London is offered to Mammon, of right,
Whose fathers Jerusalem trod?
Will he yield up his treasures of wealth
On the rack, at the gibbet and stake?
Shall his wife, daughters, sons, shall his ease and his health,
Ay, and life, be cut off, or enjoyed but in stealth?
Shall he not from such tyranny break?
Will he crouch 'neath Mohammed's control,
In suburbs, pent up like a thief?
And drink of contempt, and reproachings, the bowl,
Who of chivalry once, and of honor was soul,
Whose nation of nations was chief?
Shall his oil and his wine ne'er be reapt?
Shall his harp hang by Euphrates' tide?
Whose music of sweetness for ages hath slept,
O'er whose strings hath no finger of cheerfulness swept,
In songs of deliverance and pride?
Shall he ne'er at the festival's sheen,
The new moon, or Sabbath attend?
Where Zion in beauty and glory was seen,
Where shoutings went up, trumpets calling between,
While praises were wont to ascend?
Where the censor gave odorous perfume,
Where the Holy of Holies had place,
Where the almond of Aaron was laid up in bloom,
Where the Ark of the Covenant had resting and room,
Where Shechinah gave token of grace?
Zion! name that brings freshly the sigh;
Zion! name at which tears freely fall!
Where the mosque of the prophet peers proudly and high,
Where the Muzzein at noon gives idolatrous cry,
Where Allah is worshipped of all!
'Tis the Zion, oh, God, which thy arm
Still embraces, for her hast thou set
Most safe in thy love, deeply graven on thy palm,
Secure from defilement, and terror, and harm,
Her bulwarks before thee are yet.
And thy oath—'twas to Abraham given!
Thy servant, devoted to thee—
As the sands on the shore, as the leaves by winds driven,
As the hosts that then studded the Syrian heaven,
So his children uncounted should be!
Like Kings on their conquering car,
They return! for their bondage is burst;—
My sons shall be gathered, my daughters from far;
To bear them where shines Jacob's beautiful Star,
Lo, Tarshish with ships shall be first!
I see them! I see them! behold!
Every stream, sea and ocean is white,
Where there canvass points home, where there standard's
broad fold
Waves on to the East, as it waved once of old,
When the Ark moved, enveloped in light!

I see them! how wondrous the crowd!
From Ganges, from Humber, from Nile,—
As doves to their windows, they fly as a cloud;
How roll their hosannas! how lordly and loud
Horn and timbrel give answer the while!

Be lifted, ye gates! for 'tis He
Once led by the rabble to die,
Once spit on, and thorn-crowned, and hung on a tree,
Now worshipped, anointed, exalted to be
A Prince and a Savior on high.

Who is He that of glory is king?
To whom shall be lifted the gates?
Shout, thousands of Israel! ye worshippers, bring
Oblations! Let earth with her jubilee ring;
THE CROWN FOR THE NAZARENE WAITS!

Then, Christian, reproaches and stain
No longer give thou to the Jew;
For gathered in gladness to Zion again,
He will own that Messiah, appointed to reign,
Has come, the Great Witness and True.

IMPORTANT TO MINISTERS.

The following address is from PROF. FINNEY, of the *Oberlin Institute*, O. It contains the truth concerning the ministry that *now is*, and describes the one that the church and the world demand. We need such a ministry at this time to gather in the harvest. A speculating, worldly minded, Selfish, Money-making, Lukewarm, Lazy, temporizing Ministry, is now the bane of the church and the world. May we strive for a holy and self-denying ministry, that will bring souls to Christ, and build up the church of God.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELoved BRETHREN:—In my last I observed that I had some things I wished to say to ministers, on the necessity of their being baptized with the Holy Ghost. I begin by saying that to me it seems very manifest that the great difference in ministers in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments, as in the measure of the Holy Spirit which they enjoy. The Apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ previous to His death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost. This baptism did not by any means respect principally the working of miracles, as some seem to have supposed, for they possessed the power of working miracles before. But its main design and bearing was, to fill them with light and power in preaching the gospel. And as I said, after this baptism, they appear to have been in almost every respect, entirely different men from what they were before.

Now it seems that there are many ministers in the church at the present time, who have been converted and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the Apostles had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power. They are, therefore, as much in the dark, and as poorly qualified for the work to which they are called, as the Apostles were previous to the day of Pentecost. Now the thing which they need, and must have, before they

will have power with God or man, is the baptism of the Holy Ghost. Without this they will forever remain in the dark in regard to the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized of the Holy Ghost. They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anointing. They are in some measure prepared intellectually, but scarcely at all spiritually for their work. Hence they know not what to say to elevate the standard of piety among Christians. Many of them can produce conviction in the church, but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and as I trust, in the bowels of Jesus Christ.—Do you as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. But certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask what, in fact, constitutes a thorough preparation for the ministry? Is it a mere college and theological education?—By no means.—These are important; but they are far from constituting the principal part of a thorough education. Indeed, they are as nothing, when compared with the importance of the baptism of the Holy Ghost. The Apostles were, for the most part, unlearned, in the worldly acceptance of that term, and yet, a more efficient class of ministers never existed. And what great numbers both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while for the most part men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but it does prove beyond all gain-saying the paramount importance of the baptism of the Holy Ghost. I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history demonstrate the truth of the assertion. I do not hesitate to say that whatever the age or learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will and must forever remain so. Until he knows what it is to be "filled with the spirit," "to be led by the spirit," "to be endued with power from on high" to fulfil his high and responsible functions, he is a mere child, and by no means qualified to be a leader of the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the house tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain

and at random, when we talk of a thorough preparation and course of training.

I must confess that I am alarmed, grieved and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world. There is so little said, so little preached, so little thought upon this subject, that the church is in a great measure in the dark in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted that they have engaged a minister who has taken a thorough course, and is well-furnished for his work. But alas! how sadly and almost universally are they disappointed. They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail, but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they will preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness and spiritual death of the Church of God. I might appeal to the experience of all the churches in the land, in confirmation of what I say.

Your brother in the bonds of the gospel,

C. G. FINNEY.

A WORD OF WARNING IN THE LAST DAYS.

By the Rev. Wm. W. Pym, of England.

DOW & JACKSON have just received a large supply of the above valuable work from the Philadelphia publishers, which may be had by calling at this office. They are to be had at no other place in New England. Bound in boards.—Retail, 42 cents.

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On the near approach of the Glorious Everlasting Kingdom of God. By Rev. Josiah Litch, author of "Review of Miller," &c., for sale Wholesale and Retail, by DOW & JACKSON, 14 Devonshire Street.

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On the Second Coming of Christ about the year 1843, for sale wholesale and retail, by DOW & JACKSON, 14 Devonshire Street.

THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

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Back numbers can be sent to those who subscribe soon.

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

No.	Names of Patriarchs, Judges and Kings.	Age or Years	A. M.	B. C.	Proof Book.	Chapter and Verse.	Remarks.
1	Adam,	130	130	4025	Genesis.	v. 3	
2	Seth,	105	235		do	" 6	
3	Enos,	90	325		do	" 9	
4	Cainan,	70	395		do	" 12	
5	Mahalaleel,	65	460		do	" 15	
6	Jared,	162	622		do	" 18	
7	Enoch,	65	687		do	" 21	
8	Methuselah,	187	874		do	" 25	
9	Lamech,	182	1056		do	" 28	
10	Noah,	600*	1656	2409	do	vii. 6	* This to the flood.
11	Shem,	2	1658		do	xi. 10	
12	Arphaxed	35	1693		do	" 12	
13	Salah,	30	1723		do	" 14	
14	Heber,	34	1757		do	" 16	
15	Peleg,	30	1787		do	" 18	
16	Reu,	32	1819		do	" 20	
17	Serug,	30	1849		do	" 22	
18	Nahor,	29	1878		do	" 24	† Abram's call, at the death of
19	Terah's life,	205†	2083		do	" 32	Terah, goes to Egypt—
	Exode in Egypt, &c.,	430†	2513	1642	Exodus.	xii. 40, 41	† Exode begins.
20	Sojourn in the wilderness, and	40			Joshua.	v. 6, xiv. 7, xxiv. 29,	
	Joshua	30	2583		Acts.	xiii. 18	
<i>The Judges after Joshua.</i>							
1	Under Cushman, &c.,	8	2591	1564	Judges.	iii. 8	
2	Othniel,	40	3631		do	" 11	
3	Eglon,	18	2649		do	" 14	
4	Ehud,	80	2729		do	" 30	
5	Jabin,	20	2749		do	iv. 3	
6	Barak,	40	2789		do	v. 31	
7	Midianites,	7	2796		do	vi. 1	
8	Gideon,	40	2836		do	viii. 28	
9	Abimelech,	3	2839		do	ix. 22	
10	Tola,	23	2862		do	x. 2	
11	Jair,	22	2884		do	" 3	
12	Philistines,	18	2902		do	" 8	
13	Jephthah,	6	2908		do	xii. 7	
14	Ibzan,	7	2915		do	" 9	
15	Elon,	10	2925		do	" 11	
16	Abdon,	8	2933		do	" 14	
17	Philistines,	40	2973		do	xiii. 1	
18	Sampson,	20	2993		do	xv. 20	
19	Eli,	40§	3033	1122	1 Sam.	iv. 18	§ This closes the Judges, 450
	Samuel, the Prophet,	21	3054	1101	do	vii. 2—17	years. Acts xiii. 20.
1	King Saul,	40	3094		Acts.	xiii. 21	This may be too short a time.
2	David,	40	3134		2 Sam.	v. 4	
3	Solomon,	40	3174		1 Kings.	xi. 42	
4	Rehoboam,	17	3191		2 Chron.	xii. 13	
5	Abijam,	3	3194		1 Kings.	xv. 2	
6	Asa,	41	3235		do	" 10	
7	Jehoshaphat,	25	3260		do	xxii. 42	
8	Jehoram,	8	3268		2 Kings.	viii. 17	
9	Ahaziah,	1	3269		do	" 26	
10	His Mother,	6	3275		do	xi. 3, 4	
11	Joash,	40	3315		do	xii. 1	
12	Amaziah,	29	3344		do	xiv. 2	
13	Azariah,	52	3396		do	xv. 2	
14	Jotham,	16	3412		do	" 33	
15	Ahaz,	16	3428		do	xvi. 2	
16	Hezekiah,	29	3457		do	xviii. 2	
17	Manasseh,	55	3512		do	xxi. 1	
18	Amon,	2	3514		do	" 19	
19	Josiah,	31	3545		do	xxii. 1	
20	Jehoiakim,	11	3556		do	xxiii. 36	Jehohaz & Jehoiakim reign-
21	Zedekiah,	11	3567	588	2 Chron.	xxxvi. 11	6 months and ten days.
<i>From Zedekiah to Christ, according to</i>							
	Bp. Usher, is		588				
	Making, according to Scripture,		4155				
	Add A. D. 1837		1840				
			5995				
	Add for the flood,	1	2		Genesis.	viii. 13	
	And the odd months,	1	—		2 Chron.	xxxvi. 2, 9	
			5997				
			3				
	Three years more to 1843 will make just		6000				

NOTE.—Bro. Himes. I send you this Bible Chronology; and what will Bro. Dowling do now? I think from the spirit he manifests in his Book, that he would deny his Bible, rather than have his Millenium come so soon. 6000 years and the 7th day of rest. You see it is all proved by Scripture. The learned may deny the Judges being 450 years; but Paul supports my chronology to a day. Acts xiii. 20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. WM. MILLER.



SIGNS OF OF THE SECOND

THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, SEPTEMBER 1, 1840.

NO. 11.

MILLER'S LETTERS—NO. 8.

Prefatory Remarks.—Closing up of the Door of Mercy—Millennium—Other Subjects.—The Chronology, &c.

DEAR BRO. HIMES.—Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days. We had a good time. The Lord was there. Day after to-morrow I begin a course of lectures at Fort Ann. The next week I go North, where I have three places, which will take three weeks at least. I do not know what to say to you about coming to Massachusetts again. I have more business on hand than two men like me could perform. I must lecture twice every day. I must converse with many—answer a host of questions—write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments, [which I confess are not many,] that are urged against me. I must read all the "slang" of the drunken and the sober; and since "hard cider" has become so popular, *these publications are not few*. Brother Himes has claims,—Dea. Piersons has his,—BRO. CAMBELL must be righted; he is now on his "beam's ends,"—BRO. DOWLING is like a "rat in the hold," he must be routed. The "Witness," like a "sudden flaw in the wind," must be avoided. Whittemore, Skinner, Cobb, Thomas, and others, like "Pirates on the coast," must be kept off. Parsons Cook, like bilge water, must be pumped out. The polar star must be kept in view,—the Chart consulted,—the compass watched,—the reckoning kept,—the sails set,—the rudder managed,—the ship cleaned,—the sailors fed,—the voyage prosecuted,—the port of rest to which we are destined, understood,—the watchman to answer the call, "Watchman, what of the night?"

CLOSING OF THE DOOR OF MERCY—MILLENNIUM.

Yours and Bro. Litch's pieces on the closing of the door of mercy, are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gather the wicked from the just, to separate the bad from the good, &c.

1. The parable of the Tares.

- Matt. xiii. 37. He answered and said unto them, He that soweth the good seed is the Son of Man;
38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
42. And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.
43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Take notice, the tares and wheat grow together until the harvest, ver. 30. The harvest is the

end of the world. Now let me ask, Can this scripture be true, and, at the same time, Cambell's and Dowling's millennium be fulfilled? Every unprejudiced mind must answer, No. Before, or at the end of the world, he gathers out of his kingdom all that do iniquity or offend; and at the end of the world they are burnt. They must grow together until the harvest, and "the harvest is the end of the world." Where, then, can Dowling or Cambell get in their millennium?

Again; See

Matt. xiii. 47. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

Take notice, the net is the gospel; it gathers good and bad. In the end of the world it is drawn ashore, full of good and bad. They then set down and gather the good into vessels, and cast the bad away. After they have drawn the net ashore they cannot take more fish. Now must come a little time, to separate the good from the bad. "So shall it be in the end of the world." Where can there be a time when all the fish are good? If there is such a time, surely before they get to shore they must fall from grace? Will Bros. Cambell and Dowling admit this?

Again;

Rev. xiv. 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

The earth is first reaped, and the precious fruit gathered in. Then, before the angel having power over fire can burn the world, and execute that purpose of God, the vine must be harvested, and cast into the wine-press of the wrath of God, and the last battle be fought. In my opinion, when this last bloody battle begins, the earth will have been reaped, the good fruit will then be gathered, and the vine, [kingdoms and combinations of earthly men] destroyed, and carried away, and no place found for them on earth. Here we see a little time will be necessary to execute this last work of God's vengeance on the earth. "For, by pestilence, famine, and the sword, will God plead with all flesh." Some say the time is too short now for all this to be done before '43. But we ought to remember that God has said, "A short work will the Lord make upon the earth," Rom. ix. 28.

And if the destruction of Jerusalem was a type of the end of the world, as we generally believe it was, then this would all be performed in two or three years, at most. To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words, "when the seventh trumpet begins to sound." That the seventh trumpet has begun to sound, I have little or no doubt; and how long *beginning* to sound may last, whether one month, six months, or a year, I cannot tell. At any rate, it will do us no harm to be ready. God says, Rev. x. 7,

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

And Paul tells us, in his Epistle to the Ephesians, iii. 4—9,

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel;

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

What the mystery of God is, which God hath revealed to his holy prophets and apostles; that it is the gospel preached unto the Gentiles. Then "time shall be no longer," means gospel time, and "the mystery of God shall be finished," means the preaching of the gospel to the world shall be completed; this agrees with Matt. xxiv. 14.

And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

Every one can judge for himself how long time, "the seventh trumpet beginning to sound" may be. Mr. Cambell, and those who believe in a temporal millennium, must suppose it to last more than a thousand years, in order to be consistent with themselves, and then it would only begin to sound. And this would be a short work, too. Can any man, with a sound mind, believe in a doctrine so full of absurdities? I for myself can never believe it.

ON OTHER SUBJECTS.

I have many things to write, but cannot write them now. It is of but little use for me to spend my time to answer Dowling's misrepresentations; a man that will knowingly and wilfully misrepresent his opponent, however much he is in an error, cannot expect a serious reply.

I will, as soon as I get time, give you my views on Ezek. xxxvii. And I should like to furnish you, as soon as possible, with a plan of the seals and trumpets, but your readers must have patience, and all candid inquiries shall be answered.

THE CHRONOLOGY.

As it respects the Chronology I sent you, no fault can be found, except two or three places—the time of Joshua and Samuel, and the length of the administration of the Judges. Our chronology, by Usher, fixes the time of the Judges only about 330 years. Paul, in Acts, says it was four hundred and fifty years. They have one text, from which I expect they draw some conclusions; but they do not follow that, 1 Kings vi. 1. This says 480 years after the children of Israel came out of Egypt. Now let us see how they abide by this. 40 years in wilderness, 30 years for Joshua and Elders before their bondage in Mesopotamia. 21 years under Samuel, certain, and perhaps more. 40 years under Saul, 40 years under David, and 4 years of Solomon, making in all but the Judges, 175 years, leaving 305 years for Judges. Usher has about 360, or 365. Now it is morally certain he cannot agree with the text in 1 Kings vi. 1. I should prefer Paul's account to Usher's. For Usher and others agree with neither. I agree with Paul, and the Bible account of the Judges, which you will see exactly harmonize. No doubt the would-be masters and teachers will criticise and grumble. But if they will not follow the Bible, it is no reason why we should hide the truth from the perishing sinner. Bro. Dowling will undoubtedly fret some; for he has forestalled himself on the 6000 years. But I think Bro. Cambell will look at it, candidly. I may be mistaken; but if he knows that a number of worthy and learned divines have examined and come to the same conclusion, I think he will treat it with candor.

P. S. Do not let them know that it is the old farmer's reckoning,—try them once.* I wish we could get some D. D. to father it. Doubtless all the fashionables and would-be popular clergy, would embrace the views at once. Although some popular writer has recently given this view, as I have been informed; yet I cannot give you names. If you should get them printed, let it go without a name; try them. I do not exactly remember what I sent you. Set 30 years for Joshua, and 21 years for Samuel.† I remain yours, &c.

Low Hampton, Aug. 12, 1840.

* It is too late now, the secret is out. Besides, we think it is about as well; for they will give their Bibles a thorough searching, to see if the old farmer is right in his calculations. This will be a good thing. Ed.

† The Chronology is right. 30 years for Joshua, 21 for Samuel, is given in the table. Ed.

THOUGHTS FOR THINKERS.

WHETHER STUDENTS OR TEACHERS OF PROPHECY.

1. "All Scripture is given by inspiration of God, and is profitable." Then may I ask, of what profit, for example, are such Scriptures as Ezekiel, from chapter 40 to the end, and Zech. xiv. 16—19? I may hereafter "show my opinion." "Great men are not always wise, neither do the aged understand judgment." "Thy word is truth."

2. Are we not taught humility by such Scriptures "Thou shalt never wash my feet." "Though all men deny thee, yet will not I." "And he spake more vehemently, If I should die with thee, I will not deny thee in any wise." When men do not know every thing, such opinions are expressed with becoming humility as "all passages which you dare quote to prove your doctrines were wrote (written?) or prophesied before the Jews were restored from Babylon, and had their literal fulfilment in that event." And "as it respects the Jew's return, I say there

is not a text, promise or prophecy wrote (written?) or given of God, which was not given before their return from Babylon: and I believe this was literally fulfilled." See pages 15 and 36, of this paper. Permit me to refer to Zech. viii. 3—13 and 20—chap. x.—Now it is a fact, that no less than three prophets, Haggai, Zechariah and Malachi, prophesied after the 70 years of the Babylonish captivity had terminated, and all three of them have prophesied of future temporal blessings upon the Jewish nation—not to mention New Testament prophecies.

3. If the dead saints are to be raised, the living saints changed at the second advent, and to reign with Christ 1000 years on earth, and before the general judgment, which I believe; then may I ask, over whom are they to reign, if the world and the nations are all to be destroyed at that coming? (which I do not believe.) Who are to constitute the subjects of their kingdom during this 1000 year's reign? Is not a kingdom without subjects a mere figure of speech?

4. What are we to understand by a literal interpretation of Scripture? I have noticed that many talk and write in favor of a literal interpretation of the Bible, who nevertheless appear to me to allegorize whenever the support of their theories seems to demand such a departure from the plain letter of the divine word. I will only allude to one instance. What but the most unbridled departure from a literal interpretation can make the Holy Spirit mean any other than the Jewish nation, in Rev. vii.? What can be the meaning of any part of the Bible, if the reader is to find figures and hidden meanings in such texts as these; "and of the tribe of Aser were sealed 12,000; and of the tribe of Gad were sealed 12,000?" Though we are told in so many words, "and there were sealed an 144,000 of all the tribes of Israel," and the names of said tribes enumerated, yet "there is not a text, prophecy or promise in favor of the Jews, as Jews, since the Babylonish captivity." Though the Holy Spirit has plainly distinguished the tribes by names, yet we are not to take the plain and obvious meaning of the inspired words designating such palpable distinctions! Grant me this liberty, and I will prove anything, prove the inspired words of the Bible. No wonder many are thus deterred from prophetic study.

5. What are we to understand by Luke. i. 32. "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David?" Where is the throne of David? Over what nation did David's throne rule?

6. How is Dan. vii. 12 explained in accordance with the idea of a destruction of the nations and the general conflagration of the earth at the beginning of the second advent? Where do these despoiled, and uncrowned kings "live for a season and a time?"

7. If the "Horn" of Dan. vii. 20 means Popery may I ask, if it is true that Popery is now making war upon the saints, is prevailing and will prevail against them up to the time when "the ancient of days will come, the judgment sit, and the saints possess the kingdom?" May it not be that that horn is not Popery or Mohamedanism, but a person yet to arise?

8. May it not be that the "He" in Dan. ix. 27, is "the man of sin"—the antichrist, who shall make a deceitful covenant league for "one week" (or one seven of years) with the Jews after their return, and break the same "in the midst of the week"—"set up the abomination"—open his mouth in blasphemy against God to

blaspheme his name and tabernacle—demand universal worship on pain of death (Rev. xiii. 15,) make war with the saints forty and two literal months, and overcome them—when "He shall come to his end; and none shall help him, because he shall be destroyed by the brightness of the coming of the Son of man?"

9. Are not "the working of iniquity," and the "apocalypse of the man of sin" two things? (2 Thess. 2d chapter.) The first embracing Popery and the various forms of error; while the last, as the "manifestation of the man of sin," is to be the concentration—the embodying—the manifestation of all sin in an actual personation of "that wicked one," "the son of perdition," "the antichrist?"

10. Has Jerusalem ever yet been taken as described in Zechariah xiv. chap.? If so, will you, Mr. Editor, or some one of your correspondents, be so kind as to tell us when and where we may find the history of that remarkable siege, that we may test it by the 13th canon of interpretation on the 26th page of your paper: "If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development." If it has not, then I would respectfully, yet solemnly ask, if the Jews are not to return? Jerusalem be besieged and taken? And yet the besiegers overthrown by Him "whose feet shall then stand upon Mount Olivet," when "the Lord my God shall come and all the saints with thee?"

11. May not the "two witnesses," mentioned in Rev. xi, be two persons, one of whom is Elijah, whom God shall send—and who shall really prophecy in sackcloth forty-two literal months before they shall be slain? And shall not their dead bodies lie in Jerusalem?

12. May not the "flight of the woman into the wilderness" and for 1260 literal days, as mentioned in Rev. 12th chap. be yet future?

13. May not "the woman" and "city" alluded to in Rev. 17 chapter be not Rome, but Jerusalem in the land of Judea? "Understandest thou what thou redest?"

Mr. Editor, I might ask many more questions, but well knowing that it is much easier to propose than solve queries, I forbear. I am only a disciple in the prophetic class, and should be deeply indebted to any one for light. I desire to be taught, that thus I may be qualified to teach. Truth fears no ordeal—and is no one's foe, save his who is either too wise to be taught, or to proud to learn. Truth disregards all human theories in its onward and upward march, and will ere long shine forth from behind moon and clouds like the full orb'd sun, notwithstanding its predicted and total eclipse.

A BIBLE READER.

REMARKS.

We find points of difficulty in every scheme of prophecy. "A Bible reader" suggests some which are not easily solved; but as they come in a good spirit, we have given them to our readers.

1. To his first question it may be replied, that the description of the temple, in the heavenly state, and the promise of its worshippers assembling in it, is no less "profitable," than the description of Solomon's temple.

2. We are taught humility; let us live in the

exercise of it. The prophets named, did prophesy after the termination of the 70 years; but how many Jews remained yet to return from Assyria and Babylon, to whom their prophecy might apply.

3. At the coming of Christ, the dead saints are to be raised, the living changed, and the wicked consumed. The kingdom which follows, is not of this world, is not in the world; and its citizens nor subjects are men in flesh and blood.

4. The Jews are a type of all saints. See the article signed WARD in this Number of the "Signs of the Times."

5. The throne here intended is in the New Earth.

6. Persia and Greece survive; but their dominion over other kingdoms is taken away.

7. Popery prevails over the largest part of Christendom, and will weary the faithful, until the day of the Lord Jesus, and is "the Anti-Christ."

8. When the holy people return, it is with everlasting joy on their heads, never to see trouble any more.

9. Nay; they seem to be the same.

10. We see no ready reply to this. If the Jews are to return and again be broken up and dispersed.—We do not understand it.

11, 12, 13. The Jerusalem here is figurative, and the woman city, which ruled the world we think, was built on seven pagan hills, and not on one holy mount Zion.

Discussion between Litch and Jones.

CONTINUED.

CHRIST'S KINGDOM AT HAND.

Mr. Editor:—The discussion between brother Litch and myself, in your paper, on the PERIOD of Christ's coming and kingdom, may now properly be brought to a close. I have had a fair opportunity to present my positions and their proof—he has had an equal opportunity to answer them, together with the presentation of his own. In the improvement of equal privileges, it remains for me to make some reply to his arguments, without presenting any others, of my own. This may be done to the best advantage, perhaps, with a brief recapitulation of the leading positions and arguments on both sides already given.

1. I maintained that the "70 weeks" of Dan. ix. 24, were not to be understood as a day for a year; or not as 490 years expiring at Christ's crucifixion: and of course that these "weeks" are no proof that "A. D. 1843," is the precise period of Christ's second coming. This position I attempted to establish, by showing that the "70 weeks" were used figuratively to represent, not the period to the crucifixion, but rather the whole period from Daniel's prophecy to Christ's coming to judgment, when he will signally fulfill all the prophecies concerning himself, when he will finally "finish the [whole] transgression, and make an end of [all] sins;" and complete his present making "reconciliation for iniquity," then to "bring in everlasting righteousness," and to "seal up, [or close up the whole] vision and prophecy" against sinners, to the anointing "of the Most Holy," or to the final crowning of him as "King of kings, and Lord of lords."—Rev. xix. 12. 16.

In answering this part of my argument, brother Litch has not attempted directly to show that these several events will not be signally

and finally accomplished at Christ's second coming, as I have maintained; though otherwise he has attempted to show that they were accomplished at the crucifixion. In my design of cutting short this discussion, I would only say in reply to his general arguments here, that in addition to what I have already said, I cannot admit his positions, because founded on principles which I have discarded; such as that God makes a vast difference between the sins of his enemies, the Jews, and of his enemies not Jews; and between the sins of individuals as such and the sins of the same individuals collectively, or as a nation.

In reply to his suggestion that the title of "Most Holy," is inappropriate to Christ as the Everlasting king, it may be said that he will be just such a King in heaven when its inhabitants "shall rest not day and night," in their addressing him by the title of "Holy, Holy, Holy, Lord God Almighty," &c. Rev. iv. 8. Isa. vi. 3. And though my brother considers the anointing of Christ, to signify his being endowed with the Holy Ghost, &c., at his incarnation, rather than his being finally anointed and crowned King, in the presence of the whole universe, at his second coming, I must still think that the latter is the case; because its fulfillment will be an event ten thousand times more visibly astonishing and glorious than the former; and so much the more proper to hold a conspicuous place in prophecy. And because he is then to "set on the throne of his father David," as "King of saints," or King of Israel forever; and will then as properly be anointed, for the kingdom, as in case of the former kings of Israel, while the twelve tribes were together, and afterwards. See the anointing of king Saul, 1 Sam. ix. 27. x: 1; xii: 1—king David, 1 Sam. xvi. 1, 13—king Solomon, 1 Kings, i. 39,—king Joash, 2 Chron. xxii. 11. xxiii. 11, and see the Son of God called the "Lord anointed," or "King," [Marginal reading.] Ps. ii. 2. 6, 7, to be made gloriously manifest to the world on his coming to reign.

2. I showed to the satisfaction of brother Litch, that the period from creation to the Babylonish captivity, was but about 3412½ years; which being increased by the "70 years" captivity, and the alleged "2300" years of Dan. viii. 14, would make but 5732½ years, which is 60½ years short of reaching to 5843; or to "A. D. 1843," even allowing the Christian era to have commenced in the year of the world, 4000; so that, if it be as brother Litch supposes, that there were 4004 years before the Christian era, the deficiency would be 64½ years, rather than 60½. Brother Litch, in his answer, makes up this deficiency into 2 months, by adding to my chronological table 64 years and 7 months, of further time; thus estimating the duration of the captivity at 134 years and 7 months, at least, instead of "70 years," as the Scripture affirms, and as I had supposed to be admitted by Bible chronologists without exception. Eleven and ½ of these additional 64 years and 7 months, he finds in the reign of Jehoiachin's 3 months, and of Zedekiah 11 years—2 Kings xxiv. 8, 18. 2 Chron. xxxvi. 9, 11. These 11½ years were omitted in my table, because included in the "70 years" captivity which I carefully counted, and would not count them twice. See the commencement of the captivity; 2 Chron. xxxvi. 6, 7, before Zedekiah's 11 year's reign, and before Jehoiachin 3 month's reign, verse 9th and 11th, same chapter, under Babylonish domination. The other part of brother Litch's addi-

tional 64 years and 7 months, he takes "principally [or wholly] from Rollin's chronology to the seventh year of Artaxerxes' reign." To this testimony from uninspired and profane writers, it may be replied, that I can no more admit it in establishing the true chronology of the Bible, than Nehemiah could admit the proffered help of Sanballat and Tobiah in building the walls of Jerusalem. And especially must I reject their testimony when they represent the Babylonish kings as ruling over Israel in captivity 134 years and 7 months, or more, while God himself repeatedly calls the period but "70 years."—See 2 Chron. xxxvi. 21. Jer. xxv. 12. Dan. ix. 2.

3. In disallowing "A. D. 1843," as the set time in prophecy for Christ's second coming, I maintained that prophetic times and seasons were indefinitely foretold; and by arguments now abbreviated, as follows:—(1.) That those times and seasons said to be the same, clash against each other, when attempts are made to harmonize them, which is apparent in the fact, that 1260 literal and full years, from winter to winter, are about 8¼ years longer than 1260 years of twelve months of 30 days each, which are supposed by many to be prophetic times, or the Jew's manner of reckoning time; though the Scriptures are silent as to any such ancient manner of measuring years. (2.) It was argued that prophetic times and seasons were as naturally understood to be figurative, as in case of the events in their connection, which very frequently are figurative, as is probably allowed by all. (3.) That where times and seasons are mentioned in prophecy, there is generally nothing in their connection which is definite and clear, to show when or where they commence, if indeed, called definite periods of time. (4.) That no real good could have been the natural result of a definite revelation of times and seasons. (5.) That such a definite revelation of these times would represent the Almighty as engrossing mankind in a multitude of worldly affairs naturally to hinder their immediate preparation for the kingdom of heaven at hand. (6.) That several of these times are expressed so indefinitely as to command the assent of the serious generally, that their precise duration is not to be understood till fulfilled, such as "a time, times, and the dividing of a time." (7.) That duration in eternity is expressed by figures, such as "From one new moon to another," and "from one Sabbath to another." (8.) That the saints' earthly "tribulation in prophecy" is figuratively called "ten days." (9.) That the duration of eternity, in prophecy, is figuratively represented by "day and night forever and ever." And (10.) By "every month" in the year, &c.

In brother Litch's reply to the above repeated arguments, he has left them all standing, without an attempt directly to show them unsound. And though he has attempted to establish the position, that times and seasons reaching to "A. D. 1843," are definitely revealed, I can neither appreciate nor admit his arguments, because they are not drawn from the positive testimony of inspiration; while, rather, they are founded on human presumption, and profane history, which testimony I have for some years entirely rejected, as a deceitful and dangerous rule of interpreting the spiritual and everlasting things contained in the preaching of the Holy Ghost by the prophets. This I must of course do, in making the Bible its own interpreter in all cases, "comparing spiritual things with spiritual." [To be concluded in our next.]

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, SEPT. 1, 1840.

A GENERAL CONFERENCE

ON THE

SECOND COMING OF THE LORD JESUS CHRIST.

The undesigned, believers in the Second Coming and Kingdom of the Messiah "at hand" cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 13, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period, and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

WILLIAM MILLER.

HENRY DANA WARD.

HENRY JONES.

HENRY PLUMER.

JOHN TRUAIR.

JOSIAH LITCH.

JOSHUA P. ATWOOD.

SUBJECTS FOR DISCUSSION.—1. Second Advent.—2. Chronology of Prophecy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

Our friends are requested to get the above Notice inserted in as many papers as they can; in the different parts of the country where they reside.

THE CONFERENCE.

Above, we give the call of several well known believers in the Second Advent near, inviting those of the same faith to meet in conference, and discuss some of the great and interesting topics connected with this fearful and glorious and holy doctrine of divine revelation. Unanimity of sentiment on every topic for discussion cannot be expected. To different minds the same magnificent truth will present itself in various aspects. Liberty to differ is allowable among freemen, and is the privilege of the Christian, while he uses his liberty with deference to the feelings and opinions of others, and without abusing it, to cover any form of licentiousness. At the same time, so much harmony must be secured, as will preserve the conference

from being made the arena of contending dogmatist, and from ministering to the lovers of dotting questions, an opportunity to let off their extravagant humors.

With these objects in view, it was deemed advisable to agree before hand on the topics to be discussed in the Conference, and to make arrangements by which those who attend may confidently expect to hear each subject discussed by men prepared to speak with learning, and wisdom, and deference, upon the part allotted them. And in order to give opportunity to any who may be unexpectedly present, and able also to throw light on the interesting subjects before the conference, the Committee of arrangements will be a suitable organ to introduce such to the chairman of the Conference, while they will restrain *hasty spirits* that are less competent to draw living waters from the well of holy truth revealed in the Bible.

We live in a time of extraordinary changes in Commerce, and Arts, Politics and Religion. The elements of this world are heaving and teeming with improvements, inventions, and innovations. All the world is looking for far greater changes, and multitudes are expecting a long period of peace, safety, and blessedness for themselves and their children, to the end of many generations. But the faithful believer in Jesus looks only for the Lord, and for the glory, and for the restitution of all things, which will attend his coming. The conference will be composed, in its active members, of those only who discard the hopes of this world, who renounce the world, and also the god of this world, and who look and labor, as well as pray, for the coming of the Lord, in his kingdom, to raise up the chosen generation, and to give them, even the "meek," the inheritance of the earth for an everlasting possession.

The proposed conference is a new thing, and those who are concerned in calling it, intend to make it a holy convocation, a blessed meeting of humble, faithful, pious souls, who fear God and devoutly cherish the glorious hope of his soon appearing, to make this earth which he has redeemed, both "pure and holy, the land of the living and not of the dead." They believe that the kingdom, which was foretold by the ancient prophets, which was by Gabriel announced to the blessed virgin, as the gift of God to his son Jesus who should be born of her; the kingdom of which Jesus in this world was the prophet, Jesus in heaven is the high priest and Mediator, and Jesus in the world to come, will be the everlasting king, *is near*, answering to the prayer he taught us to say: Thy kingdom come, thy will be done, as in heaven, so in earth: and with Joseph of Arimathea they are waiting also for the kingdom of God, and are expecting the enemies of the Lord to be made his footstool.

As there were many opposers of the faith,

while the Lord himself preached it, so are they numerous still; as they were the rulers, chief priests, doctors, and pharisees then, so are they now; and as they poured contempt on the miracles and doctrine of the carpenter's son and his disciples, even so they fearfully do now who scoff at the hope of the Lord's coming, and mock at those who preach it. The men whom the Lord chose for his Apostles, he clothed not with rank, he imbued not with learning, he sought not in Jerusalem: but plain countrymen, unlettered fishermen, he called, to preach the gospel of his kingdom; and though the renowned and learned should be scarcely employed in his work of proclaiming the kingdom near at this day, the Observer need not doubt the wisdom of the Lord now, more than in the days of his flesh; the Evangelist need not refuse the right hand of fellowship more than he would have refused it to Peter, James, and Paul; and the Recorder will not ridicule their doctrine, nor will the Churchman or Advocate, or Herald, or Watchman, oppose it: for, if these have not the courage of apostles for the Lord's truth, they have, should have understanding of the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

AN ISRAELITE.—MATTHEW A. BERK, a native of Poland, and a convert to the Christian faith, lectured at the *Chardon St. Chapel*, on Lord's day (Aug. 30) afternoon and evening. Subject, the present state of the Jews, and the duty of the Christian Church towards them at the present time. In our next we shall give some facts.

NEW WORK. The Scriptures Searched; on Christ's second coming and kingdom at hand; including "the Resurrection,"—"Day of Judgment"—"end of all things"—"New Heavens" and—"New Earth;" together with a glorious and everlasting Millennium, with present fulfilling prophetic signs, that now, it is near, even at the doors, &c. BY HENRY JONES.

We shall notice the work more particularly in our next. It is for sale at this office. Price 75 cts.

CAMP MEETING at EASTHAM. We give the following cheering extract of a letter from bro. Litch relating to the recent camp meeting:

We have had one of the most glorious camp meetings I have ever known. I believe the great sealing time has now come, in an especial sense. Such a work in the Church I have never known, and especially I never saw the ministry where they now are.

I find many firm advocates of the doctrine of the glorious appearing on the ground, and the number is increasing. Be bold and courageous for God and truth, my Brother, for it will yet triumph.

THE UNION CONVENTION. The Convention on the subject of Christian Union, at Groton, was held according to appointment. A full report of

its proceedings will be given in the "Church Reformer." We shall say something on the subject in our next.

NEWS FROM THE EAST. Our readers will find under the head of *Nations*, in this days paper, very important accounts from Turkey and Egypt. *Things look warlike.* Read the remarks, and remember they are not from a partisan of Mr. Miller's theory; but from a political editor, who has no faith in it.

The Rev. David McGregor, of Falmouth, Me. made a calculation on prophetic time *thirty years since*, which we learn agrees with Mr. Miller's computation. We shall be happy to hear from Brother McGregor. Will he not give us an article on this subject?

THE GREAT BATTLE.

REV. MR. HIMES.—Yesterday I listened to a sermon from a stranger in the Old South, on the pouring out of the sixth vial, and the drying up of the Ottoman power, and on the subsequent battle of Armageddon. The preacher gave all that effect to his discourse, which arises from a conviction that the consummation of these events is near, even at the doors, and cannot be delayed beyond the bounds of this, or the following century: and he left the impression on my own mind, that the Lord himself would inspire courage into his people, lead them to victory, and reign over them in Jerusalem gloriously; but he did not clearly teach the Lord's personal appearing.

The introductory prayer, however, by the pastor of the Church, solemnized by an offering for the loss of two valuable Church members by death, was grateful to one who waits for the Lord's appearing beyond any ordinary example. Mr. Blagden was earnest, simple, devout, and humble, especially in view of the Lord's coming and kingdom, and of the glory there to be revealed.

I hope the day is not remote, when the pious ministry may be allowed even in free America, to preach the coming and kingdom of our Lord, as they are doing extensively in England, without loss of caste, or damage to their interests or reputation. A TRAVELLER.

THE BATTLE OF ARMAGEDDON.

It is one of the peculiar and striking characteristics of the last days, as described by the inspired penmen, that there shall be a great gathering of the nations to battle. This battle is characterized by the Revelator, as "The battle of that great day of God Almighty." The scene of the battle is represented by the same writer to be "in a place called Armageddon;" but by the prophet Joel, as "in the valley of Jehoshaphat."

I propose to give a Scriptural view of this subject under the four following heads:

I. There is to be, in the last days, a great battle of all nations.

II. That battle will be of a supernatural character.

III. The fierceness of God's wrath will then fall on the wicked inhabitants of the earth.

IV. The people of God shall be secure in the midst of that calamity.

I. THERE IS TO BE, IN THE LAST DAYS, A GREAT BATTLE OF ALL NATIONS.

The first text I shall present in support of this point, is Joel iii. 1, 2. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all

nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." From this text we learn, 1. That this gathering of all nations will be when God brings again the captivity of Judah and Jerusalem. But that captivity is not to be turned (See Luke xxi. 24, 27.) until the times of the Gentiles be fulfilled; and the Son of Man come in the clouds of heaven with power and great glory. 2. We learn that God will gather them to plead for his people and heritage, that is, all his oppressed and afflicted people. 3. From verses 9-14, we are taught how God will plead with the nations.

"Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened and come up to the valley of Jehoshaphat; for there will I sit to judge the heathen round about. Put ye in the sickle; for the harvest is ripe: come get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is great in the valley of decision." 1. He will plead with them by war. 2. He will sit to judge them. 3. He will gather the harvest, and tread the wine press.

The next text I shall introduce, is, Zeph. iii. 8. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy," v. 9. "For then will I turn unto the people a pure language, that they may all call upon the name of the Lord to serve him with one consent."

Such an event as the above, has not yet taken place; but it must before the end, or at the end itself.

The third passage to be examined is Revelations xvi. 12-16. On the pouring out of the sixth vial, the Revelator "saw three unclean spirits like frogs come out of the mouth of the dragon, beast, and false prophet. And they were to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And he gathered them together into a place called in the Hebrew tongue, *Armageddon*.

That this sixth vial is not as yet completely poured out, is agreed on all hands. But yet most writers believe it to be in course of pouring out at the present time. I cannot, however, agree with them in relation to the seven vials and the time of their being poured out. For instead of thinking they are all poured out or being poured out except the last, I think none of them have as yet been poured out; and that they will not be until the second war is past, in the breaking of the Ottoman power in Constantinople. Then they will probably be poured out in rapid succession until the last, which will be poured out at the same time the seventh trumpet begins to sound.

I will here give one reason for not believing those vials have been poured out. It is this:—

The very first vial is to be poured out on the earth, and its influence is to be felt on the men which have the mark of the beast, and upon them which have worshipped his image.

But "the image of the beast" did not exist until after the beast was put to death by the sword at the termination of the 42 months. Then arose a beast with two horns; [Revolutionary France,] the French empire, and kingdom of Italy, being united under one ruler; this beast made an image of the old Papal beast, and gave it life, and commanded men to worship it. The image of the beast, is then, Popery as it now exists. But since the restoration of Popery by Imperial France, Rev. xiii. there have been no such events as those, described as the ef-

fect of the seven vials of God's wrath. Hence, they must be in futurity. What they will be when they come, time must determine; yet I am much inclined to believe their effects will be literally what is described by the Revelator. Most of the plagues resemble those poured on Egypt when God judged it; those were literal; why should not these be so, also?

But whatever may be their effects, the sixth will gather all the nations of the world to the great battle of Armageddon. But what is to bring the nations of the world together? I reply it is the spirit of devils working miracles, or prodigies. By those spirits the kings of the earth and the whole world are to be engaged in a general war. Other texts might be produced but these must suffice.

II. THAT BATTLE WILL BE OF A SUPERNATURAL CHARACTER.

1. "Every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." Isa. ix. 5. The reason is then assigned: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace." This wonderful being is to reign on the throne of David forever. And as an introduction to his reign, this great battle is to be fought. But who shall fight it? The prophet answers, "The zeal of the Lord of hosts will perform this."

2. Again, Isa. lxiii. 1-6, is a description of this great battle. It is introduced in the form of a dialogue. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." The reason for this destructive battle is then given, and the time when it shall take place. "For the day of vengeance is in my heart, and the year of my redeemed is come." See also the rest of the quotations.

3. Joel, also, in describing it, speaks of the mighty ones of the Lord as coming down. And again he says "the Lord shall roar out of Zion and utter his voice from Jerusalem. And the heavens and the earth shall shake."

4. Daniel, speaking of the same period, chap. xii. 1, says, "Michael, the great prince which standeth for the children of the people, shall stand up, and there shall be a time of trouble such as was not since there was a nation to that same time."

5. Finally the Lord Jesus, by his servant John, in the midst of his description of the great battle of Armageddon, says, verse 15, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

From the foregoing texts, and a multitude of others of the like nature, it is evident the battle will be of a supernatural character; and that the Lord Jesus Christ will be the principle actor in the scene.

But the terms expressive of the place where the battle is to be, indicate the same idea. Joel says the battle shall be "in the valley of Jehoshaphat."

Dr. A. Clarke, speaking of the phrase, remarks, "There is no such valley in the land of Judea; and hence the word must be symbolical. It signifies, *Jehorah judgeth, or the Judgment of God*." The term is probably used in reference to the victory of Jehoshaphat over the Ammonites, Moabites, and Edomites, 2 Chronicles xx. 22-26.

22. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy

them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped.

25. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord; therefore the name of the same place was called, The valley of Berachah, unto this day.

That battle was of a supernatural character. The king saw his helpless and exposed condition, and sought help of God, which was granted him. He was assured by a prophet, that the battle was not his, but God's. They were not to fight, for God was to fight for them. Accordingly when they went out to battle, the Lord set their enemies to destroying one another, until of the armies of the three nations none escaped.

So also, in the day of the Lord, the same spirit of infatuation will fall on the nations, and every man's hand will be against his neighbor until the wicked shall be destroyed.

Armageddon. This word is also used, in all probability, not to signify any particular place; but in allusion to the victory of Barak over Sisera: Judges v. 19, 20. "The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera."

In this case it was the Lord who drew Sisera to Barak and delivered him into his hand. Judg. iv. 6, 7. "And she sent and called Barak, the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun: And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand?"

To be continued.

THE RESTORATION OF ISRAEL.

REV. MR. HIMES.—The kind reception of my former communication encourages me to attempt the following.—It is objected to the doctrine of the speedy return of our Lord, to judge the world, in the resurrection of the dead, that the Jews must return to Canaan, and Jerusalem be rebuilt, and the glory of the nations be given to her king.

In the common acceptance, this is a formidable objection—I propose briefly to examine it.

The restoration of Israel is sure, even as the resurrection of the dead, (Rom. xi. 15.) The Lord himself is now preparing in heaven the mansions of the New Jerusalem, into which his people, *Israel*, will be gathered with joy and singing. (John xiv. 2, 3. Isaiah xxxv. 10.) The glory of the nations will be given to her King, who is the King of glory, and he shall reign over the house of Jacob forever (Rev. ii. 24, Luke i. 33.)

But who are "*the house of Israel*?" Who are *Israel*? What city is this *Jerusalem*? Not that certainly where our Lord was crucified, not they who slew the just: not the carnal house of Ephraim and Judah. "They are not all *Israel* who are of *Israel*," (Rom. ix. 6, 7.) The children of faith are the heirs of the promises. Do ye not know that they who are of faith, *these* are the sons of Abraham? (Gal. iii. 7.) The children of the flesh, the *natural* Jews are the natural seed; who have inheritance with the children of promise, except by faith, no more than Hagar's son inherited with Sarah's son. (Gal. iv. 22, 26.) But the natural seed always perse-

cuted the spiritual seed: nevertheless, what saith the Scriptures: cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Indeed brethren, we are not children of the bond woman, but of the free woman. (Gal. iv. 29th, to the end.)

The restoration of *Israel*, then, is not a promise to the *natural* *Israel*. The *natural* *Israel* belongs to the Jerusalem which now is, and is in bondage with her children; but the true *Israel* belongs to the Jerusalem above which is free, and is the mother of us all. (Gal. iv. 25, 26.) Her children are born *from above*, (John iii. 3.) They are born of the spirit; and have assurance. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise, (Gal. iii. 29.) Their restoration is a promise, and their possession of the land for an *everlasting* inheritance is a part of the same promise, which *time* cannot fulfil.

Now it is manifest that Abraham received the type of the chosen seed, his son Isaac, from the deadness of his own age and that of Sarah, in token of the truth, that the promises to his seed were not to be fulfilled, except in the resurrection of the dead. (Rom. iv. 19 and following.) And so it is, that all the literal promises of a restoration were made during and previous to the Babylonish captivity of the natural seed, and were fulfilled in their return from that captivity; but the spiritual sense of these promises remains to be fulfilled in the restoration of the true *Israel* from the captivity of "this evil world," Babylon the Great, to the liberty of the sons of God in the resurrection of the dead—glorious gospel of the kingdom of God, whose children are manifest, being the children of the resurrection!

So Abraham the father of the natural and also the spiritual seed, sojourned on earth, seeking after a city, which hath foundations, whose builder and maker is God. Yet he sought it by faith, not by sight; he looked for it in heaven and not in this world. In this he is our pattern, the pattern of all the chosen and faithful: he sought a *better country, even an heavenly*. So should all his seed. They ought never to indulge a hope of the Jerusalem that is now in bondage, and is to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. They ought to cultivate the faith and hope of that heavenly Jerusalem, which Christ our Lord will bring with him, at his coming down out of heaven with the voice of the archangel and the trump of God, in clouds, with all his saints.

"*The times of the Gentiles*" are fast fulfilling; when fulfilled, they end. *Time* must end, when fulfilled; and the times of the Gentiles must also end, when once fulfilled. And there is not to be a restoration of the natural Jews; but the resurrection of the dead. When the times of the Gentiles run out, eternity comes in; and not the natural Jews; the meek inherit the earth, and the restitution is made, when God shall send Jesus Christ, and fold up this heaven and earth, as a garment, and they shall be changed. (Heb. i. 12.)

Then we expect the new heavens, and an earth which shall be pure and holy, say the Nicene Fathers, the land of the living and not of the dead.

AMUSING. We copy the following from the "*Buffalo Tattler*."

There is a paper in Boston, called the "*Signs of the Times*," got up to warn mankind of the

destruction of the Universe in 1843. Those who believe in this reading of the prophecies, are winding up their business, and the editor refuses to take subscriptions for any longer period. For the same reason he is opposed to the enlargement of the Erie Canal, and thinks the next Presidential election, the Sub-Treasury, and the north-eastern boundary are alike unimportant. Public works, he thinks, should be suspended, and all scientific researches and inventions he considers as utterly useless. Even the general bankrupt law, he imagines, is of trifling consequence, as the approaching event will effectually annul all existing contracts between debtor and creditor. Our opinion is, that there will be a good deal of excitement about it, and if some public meetings are not held, and pretty strong resolutions passed, and petitions sent up we are mistaken.

THE NATIONS.

"And upon the Earth distress of Nations with perplexity."

ARRIVAL OF STEAM-PACKET ACADIA!

TEN DAYS LATER FROM EUROPE!!

We copy the following items of intelligence relating to the *Eastern question*, from the *Mercantile Journal* of the 17 ult. which by the way, is one of the best secular papers we have in the land.

The most important intelligence is the prospect of a war between England, Russia, Austria, Prussia and Turkey, on the one hand, and France and Egypt on the other, a treaty has been concluded between the four great powers, having for its object the settlement of the difficulties between Turkey and Egypt, and they have offered the hereditary sovereignty of Egypt and the Pacha of St. Jean de Acre to Mehemet Ali. If the Pacha should not accept this offer within ten days, the Sultan will offer him Egypt alone—and if he still refuses, it is understood that he is to be coerced into accepting the offer of the Sultan. France, of course, is opposed to these terms, and there is a great prospect of a general war in Europe.

Symptoms of War. A treaty has been concluded between England, Austria, Russia, and Prussia, for terminating the difference between the Sultan, and the Pacha of Egypt, which has created much excitement and indignation in the French capital. The Government are preparing for war, in order to sustain Mehemet Ali. The *Moniteur* of the latest date contains two royal ordinances. The first calls out all the conscripts of the second portion of the contingent of 1836, the second the entire of the conscription for 1839. Royal ordinances, dated 28th of August, asks credit for the increase of the effective force of the navy, by 10,000 seamen, 5 ships-of-the-line, 13 frigates, and 9 steamers. The number of soldiers which the two above-mentioned ordinances call into service, is estimated at 130,000 men. Still it is confidently asserted by letter writers from Paris, that there will be no war—that Louis Philippe is determined there shall be no war, but will cultivate a general peace.

The first effect of these ordinances upon the funds was unfavorable. A reaction subsequently took place, and stocks recovered. Still, on the 1st of August, there remained more of agitation in the public mind than at any period since the revolution of 1830.

Advices from Beyroot, state that the insur-

rection in Syria appears to extend itself and gathered strength. In every skirmish that had taken place, the bravery of the insurgents was remarkable.—Their leaders appeared to possess military talent, and among them were some French officers of military skill. The insurgents had hoisted the Turkish flag, and proclaimed that they fought for their legitimate Sovereign, the Sultan. Proclamations, couched in the most soul-stirring language, have been issued—and the insurrection has become general. Damascus was threatened by Said Emir, at the head of 16,000 Syrians, who have all solemnly sworn not to lay down their arms until they have accomplished the ruin of the Egyptian administration.

Letters from Constantinople to the 10th of July, state that Sami Bey, the envoy of Mehemet Ali, had had an intercourse with Reidschid Pacha, but it was not believed that the proposals of Mehemet Ali would be acceded to. The Representatives of the four great powers, with the exception of the French Ambassador, advised the Divan to wait the result of the conference of London, before giving a reply to the Viceroy. Lord Ponsonby had advised the Sultan not to treat with the latter, unless he should agree preliminarily to withdraw his troops from Syria, and to reduce his land and sea forces—a proposition which Mehemet Ali would be sure to reject.

The following is an extract of a letter received in this city, dated Paris, August 1:

"The greatest excitement now exists here with respect to the Turco Egyptian question, which England, Russia, and other powers have taken upon themselves to settle without the advice of France. There is a possibility that the conduct of England may create great difficulties, and unless Lord Palmerston resigns, war may ensue. If so, it will be terrible. The government Journals, that is, those which support our actual ministry, talk of preparation for the worse, such as calling the reserve of the army into activity, manning the fleet, etc., though the *Moniteur* is silent, still the diplomatic corps are certainly in action, and although we hope in peace, and can scarcely believe in war, still it may come, for France has certainly been wounded in her pride, and to preserve the upper hand in Egypt, is indispensable for her. The conduct of England thus throwing herself into the arms of Russia is unaccountable. France never was more powerful than now, her finances never more prosperous, whilst on the contrary England is impoverished by two successive bad crops, and threatened with another—what the result may be is very difficult to predict, but on the first sound of the cannon all Europe will be in arms. The funds have gone down for 6f since ten days."

On the 18th the Editor of the *Journal* makes the following additional remarks on the state of Europe:

The foreign news by the *Acadia* is of a highly important character—inasmuch as it shows that a crisis in the affairs of Europe has arrived, and the question whether peace will continue to shed blessings over the different nations of that quarter of the globe, or war ensue, will be soon decided. The peace of Europe has for some time past been endangered by the difficulties existing between Turkey and Egypt—between the Sultan, and a powerful potentate, once his vassal. The time has been, when a war between those powers, would not have at-

tracted great attention, and would have produced but little effect on the political condition of the European governments—but such a state of things exist no longer. A war between those countries at the present time would undoubtedly bring on a general war—and the governments of England, Russia, Prussia, and Austria, have resolved to interfere, and compel a cessation of hostile proceedings.

The interests of France, however, are intimately connected with those of Mehemet Ali—and it is even supposed that the government of France is pledged to support the pretensions of Mehemet Ali to Syria. It is therefore not extraordinary that the interference of the other great powers should meet the disapproval of France, and create a good deal of excitement in that kingdom. It is not, however, probable that a war will be the consequence of these proceedings. Such a war would be destructive to the interests of France—and as she has no Napoleon to lead her armies to victory, it is not likely that she would reap either profit or "glory." Nations in these times begin to understand the real nature of war—and are willing to count the cost before they take a decisive step. France will probably bluster a little, as a matter of course—but will finally accede to the treaty with a tolerable good grace.

CORRESPONDENCE.

LETTER FROM EPHRAIM FULLER.

BROTHER HIMES,—Having had access to your valuable paper for a few weeks past, and believing it to be a proper medium through which to convey information on the subject to which it is devoted; I herein wish to express a few thoughts on the 24th chapter of Matt. and 34th verse. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

What generation? What things? It is well understood by what has already been written on this subject, that this chapter contains answers to certain questions proposed to our Lord by his disciples; one of which was concerning the end of the world. After giving them the signs that should precede the destruction of Jerusalem, our Lord then proceeds to give his disciples certain specific signs of his second coming and of the end of the world. He spoke of many things as signs of his second coming, the last and most important of which was that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," verse 14. Our Savior then, verse 32, says, Now learn a parable of the fig-tree: When his branch is yet tender and putteth forth leaves ye know that summer is nigh: verse 33, so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Then he says, Verily I say unto you, this generation shall not pass away till all these things are fulfilled. The idea that our Lord here conveyed is, that the church when they had seen all these things come to pass, (i. e. the last of the signs given by our Lord) that the generation then living on the earth would not pass away till the end come.

The term "generation" as here used by our Lord, evidently signifies the generation that shall be living on the earth when our Lord will come in the clouds of heaven with all his holy angels.

Dear Brother, it appears very evident to me that the last signs of the coming are now fast fulfilling in this generation; as the gospel is

preached in nearly, if not all the nations for a witness, which was the last sign to be fulfilled before his second coming or the end of the world. This generation is now witnessing the fulfilment of these last signs, and therefore, I am confidently looking for the glorious appearing of the great God and our Savior Jesus Christ.

West Brookfield, July 9.

THE JEW'S LOVE OF JUDEA.—The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love, of the Jews for their own Judea, the Canaan of their fathers. Who could see without emotion, thousands of poor Israelites, who from the remotest parts of pilgrimage—through privations incalculable, and sufferings without end—often shoeless and almost clotheless—friendless, penniless, that they might see the city of David, and lay their bones in the bosom of Jerusalem. What multitudes are there among them who have sold their last possession—having gathered together their little, their insufficient all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and the Danube, on a journey as long, as perilous. How many have perished, exhausted on the way! How many who have landed at Joppa, or crossed the Taurus at Antioch, have been unable, from over-exhaustion, to reach their longed-for goal. How many have sunk in sight of the Mount of Olives! and how many have closed their eyes in peace and blessedness when the privilege has been vouchsafed to them of reading within the walls of Salem.—*Dr. Bowring.*

THE FALL OF THE OTTOMAN POWER IN 1844.

The following items of prophetic calculation relative to the fall of the *Turkish Empire*, are taken from the "*Millennial Harbinger*," for July. There is truly a *coincidence* in these calculations. Ed.

Wall observes that the Ottoman power began in 1300, or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the expiration will be in 1849.

But Wall is in an error in saying 396 instead of 391, the true prophetic period; subtract, therefore, five years, which brings to A. D. 1844.

Whitaker reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottoman from thence as being likely to happen 391 years from that date; that is in June, 1844.

Thurston gave precisely the same interpretation, and expects a revival of the Eastern Roman Empire, by the assumption of the reins of government by a Christian power at Constantinople, in 1844.

In confirmation of this last view, if we compute the 2300, or, according to the Septuagint, 2400 days of Daniel, chap. viii. 14, from the rise of the Medo-Persian Empire, or from the first battle gained by Cyrus—viz. 526 B. C., it brings us down to the same year—1844.

Thus 1844 added to 556 equals 2400.

Frere reckons 2400 years B. C. 553, being the third year of Belshazzar, king of Babylon, in which year Daniel's vision was seen; in which case, they terminate 1847; at which time all nations professing the Mahomedan religion will be brought into the church.

ILLUSTRATION OF PROPHECY.

ON THE DESIGNATIONS OF TIME IN DANIEL AND JOHN: THE 1260 DAYS OF DANIEL AND JOHN, AND THE 1000 YEARS OF JOHN.

By Rev. Wm. Allen, D. D. of Northampton, Mass.
CONTINUED.

The 11th chapter of Daniel has no computation of days or note of time.

The difficulty of applying a part of the notes of time in Dan. 12th, to Antiochus, and a part to Anti-Christ, is, perhaps, not insurmountable. In v. 5—S, the man on the banks of the river inquired of the man on the waters, how long it should be to "the end of these wonders;" referring to all that had been predicted as to the reign of Anti-Christ in the 7th chapter, etc. The answer is, "a time, times, and a half," or 1260 years.

Daniel understood not. But the Lord said to him, "the words are closed and sealed up till the time of the end;"—and then informed him, that there should be "1290 days from the removal of the sacrifice," and that he should be blessed, who should come to the "1335 days." That in these numbers literal days should be intended, will depend upon the application of a part of the prophecy in Daniel to Antiochus; and that a part should be applied to him and a part to Anti-Christ, is analogous to the methods of other prophets.

It is not my aim to prove this. But supposing that Mr. Stuart and others are correct in applying these last numbers and the 8th and 11th chapters to Antiochus. There is nothing in the general character of the prophetic writings, there is nothing in the structure of the prophecy of Daniel to forbid us from regarding very different events as referred to by the *different numbers*, or expressions for numbers in other passages of the book of Daniel. Particularly there is nothing to compel us to apply the "3 1-2 times" to Antiochus, but, on the contrary, strong reasons, which have been already assigned, for regarding the termination of that period as yet future.

8. The equivalent numbers in the APOCALYPSE are now to be examined. The passages are Rev. xi. 2, 3, xii. 6, 14, xiii. 5, where the same period is expressed by the various terms or notations of "42 months," "1260 days," "a time, and times, and half a time." Surely no one will apply these passages to Antiochus; and as the number and the method of expressing it are the same in Daniel and John, it would seem probable that the same event is referred to in both,—unless we should concur with some of the early Christian fathers in supposing that Antiochus was designed to be a type of Anti-Christ, and the literal days of the type are expanded into years in the antitype. But of the passages in the Apocalypse it is necessary to make a more particular examination.

In Rev. xi. 2, it is predicted of the Gentiles, "the holy city shall they tread under foot 42 months," which is equal to 1260 days. Here is a specific time, a precise, exact number; and this precision would seem to compel us to seek for the accomplishments of the prophecy either in 42 months of days, or months of years. The first question is, whether a *literal* treading under foot of Jerusalem is intended, or figuratively the oppression and persecution of the Christian religion? I cannot doubt, that the latter is intended, for it is more than 42 months of years since Jerusalem has been trodden under foot by the Gentiles.

If then the oppression of the true religion by Anti-Christian persecutors be intended, probably none will suppose the short period of 3 1-2 years

only is meant, but 1260 years. Most writers fix the date of the rise of the Roman apostacy and Anti-Christ in the 7th or 8th century. If we take the early period of A. D. 606, then the 1260 years will end in A. D. 1866, which may be the time for the destruction of Anti-Christ. Or if we take A. D. 666, then the time will be A. D. 1920. But in any event, the accomplishment of the prophecy is future.

9. Mr. Stuart's views are very different. The three and a half years of Daniel he regards as *literal*. But, as numbers have also a *secondary* sense, expressing a mere generic idea—as a definite number thus may stand for an indefinite one,—he supposes, that in the *Apocalypse* the three and a half years, being applied to the Roman war and the capture of Jerusalem, must mean "about this period of time," that is, a little more than four years, or between six and seven years.

But when I consider that in the passage, now under consideration, the phrase is "forty-two months," and that in several other places in the *Apocalypse*, and in reference to different events, we have the equivalent phrases of "a time, and times and half a time," and "twelve hundred and sixty days,"—all precise, definite, unequivocal—I cannot imagine it possible, that the spirit of God intended to express some uncertain, indefinite period, lying beyond three and a half years, and somewhere between three and a half and seven years. Such a prophecy would teach nothing. In this uncertainty, faith would have nothing to rest upon. The fulfilment of the prophecy could never be established, and would not be one of the means, by which the church is made to admire and to celebrate the wonderful wisdom and power of God. There is another strong objection to the application of the prophecy to the Roman war, and that is, that the city is to be "trodden under foot,"—that is, to be conquered and held in subjection forty-two months. During the siege of the city, the Gentiles had no possession; and after its capture they did not lose even a temporary possession for *hundreds* of years. Excepting the period of the Christian crusades, from A. D. 1099 to 1187, about eighty-eight years, Jerusalem has remained down to this day under the foot of the Gentile. We find, then, nothing in history, presenting to us the accomplishment, either of the twelve hundred and sixty days, or twelve hundred and sixty years. We look forward to the future termination of these years.

10. Rev. xi. 3, it is declared, that the Lord's "two witnesses, clothed in sackcloth, shall prophesy twelve hundred and sixty days." When we consider the power ascribed to these witnesses, that of shutting up heaven, that it rain not, and of "smiting the earth with all plagues, as often as they will;"—when we consider, that at the end of their testimony a war is to be waged against them by "the beast out of the bottomless pit," and that their bodies are to lie exposed to the view of "nations," and that the wicked, who "dwell on the earth," rejoice over them; it must be difficult to admit that the short period of three and a half years is intended. To suppose, that an indefinite period is meant, is to destroy the distinctness and force and certainty of prophecy. The meaning of this prophecy may be questionable. There is no pretence that it has been fulfilled; at least, there are few who imagine it has been. If we suppose the two witnesses to be the scriptures, denied to the people by the Anti-Christian power of Rome, bearing testimony to the nations in sackcloth twelve hundred and sixty years,—and if, at the close of that period,

events should occur in further fulfilment of the prediction;—or if some other accomplishment should be exhibited clearly to the world; the church would then have reason to extol the wisdom and glory of Him, who inspired the book of Revelation.

11. In Rev. xii. 6, the woman, clothed with the sun, whose child was to rule "all nations," is represented as fed in the wilderness "twelve hundred and sixty days," or, as it is expressed in verse 14th, "a time, and times, and half a time." There is no supposable event, accomplishing this prophecy in twelve hundred and sixty days. On the contrary, as the triumph of Christ's kingdom is to succeed the persecution of the woman,— "now is come salvation, and strength, &c." verse 10,—we are constrained, in applying the prophecy to the church, to consider the period designated as that not of days, but of twelve hundred and sixty years; and the termination of it as yet future.

In Rev. xiii. 5, it is declared, that the beast that should war with the saints, should "continue forty-two months." He should have "power over all kindreds, and tongues, and nations." The event predicted is probably the same as that of the persecution of the woman in the 12th chapter; and here again the wide-spread persecution and war against the saints in "all nations" oblige us to admit the reference, not to days, but to years, and to expect a future accomplishment of the prophecy. [To be concluded in our next.]

A WORD OF WARNING IN THE LAST DAYS.

By the Rev. Wm. W. Pym, of England.

DOW & JACKSON have just received a large supply of the above valuable work from the Philadelphia publishers, which may be had by calling at this office. They are to be had at no other place in New England. Bound in boards.—Retail, 42 cents.

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On the near approach of the Glorious Everlasting Kingdom of God. By Rev. Josiah Litch, author of "Review of Miller," &c., for sale Wholesale and Retail, by DOW & JACKSON, 14 Devonshire Street.

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On the Second Coming of Christ about the year 1843, for sale wholesale and retail, by DOW & JACKSON, 14 Devonshire Street.

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SIGNS OF OF THE SECOND



THE TIMES COMING OF CHRIST.

JOSHUA V. HIMES, EDITOR.]

"THE TIME IS AT HAND."

[DOW & JACKSON, PUBLISHERS.]

VOL. I.

BOSTON, SEPTEMBER 15, 1840.

NO. 12.

ILLUSTRATION OF PROPHECY.

Discussion Between Litch and Jones.

CONCLUDED.

CHRIST'S KINGDOM AT HAND.

4. In dissenting from "A. D. 1843," as the revealed period of Christ's second coming and kingdom, I maintained that its *distance was unforetold by the prophets*. (1.) I argued it from the position that there is no prophecy which "directly declares the great day to be far away." To this, brother Litch answers, that Daniel and Paul did "virtually foretell the great day far off, in their foretelling the rise and fall of kingdoms, great apostacy," &c. To this, it may be replied, that my position, as above, is so purposely qualified by the word "directly," that this "virtually foretelling," &c., does not assail it. And besides, it will be seen that the Lord did not foretell, either by Daniel or Paul, that the several events of which they wrote would require a long time in their coming to pass. More than this, the "ten horns," and "ten kings," foretold in Rev. xvii. 12, which "shall receive power as kings, one hour with the beast," are apparently the same "ten horns" and "ten kings," of Dan. vii. 20; and surely this "one hour," for the whole "ten" to reign, or "have power as kings with the beast," would not explain Daniel as foretelling by these "kings" even "virtually," the great day "far off."

Brother Litch's several arguments on this point, drawn from prophetic days, &c., do not in my mind, "settle the question," because of my rejecting the principle which he holds, viz., that those days mean literal years.

In establishing my position of the unforetold distance of Christ's coming to judgment, it was argued, (2,) that the Lord's threatening of "woe" against putting it "far away," as an "evil day," Amos vi. 1, 3. Matt. xxiv. 48, was inconsistent with his declaring it far away himself. My brother answers this by a mere declaration, that the "evil day," here, "has nothing to do with the judgment," &c. Since we then differ so in the interpretation of this "evil day," my argument from it, is nothing to him, and his is nothing to me. He thinks also that the "woe" was not threatened in *Christ's day*, against saying, "My Lord delayeth his coming," as it is now, since the signs of its being at hand, are so far accomplished. But why not? They must not know, even then, but all would be suddenly done; as all things were possible with God. And thus spoke the apostle Paul—"Then we which are alive and remain [unto the coming of the Lord] shall be caught up," &c. 1 Thess. iv. 15, 17, as though, for aught he knew, he might be alive on the earth at His final coming.

In sustaining my position of the unforetold distance of the judgment at hand; it was argued (3,) That the wisdom and benevolence of God seem naturally to forbid his revealing it to mortals. In brother Litch's answer to this, which

appears to me not to the point, he affirms that "the time of the end *came* A. D. 1798," and that it will extend to the "end itself." Does he mean here, that "the *time* of the end" is *not* "the end itself?" If so, and if the said "time" might come A. D. 1798, so long before "the end itself;" why might it not as well have come at Christ's incarnation, *thence* "to extend to the end itself?" And surely, there is more Scripture for the latter than the former, for Christ himself then said—*THE TIME IS FULFILLED* [or come] *and the kingdom of heaven is at hand.*—Mark i. 15, while there is no Scripture testimony of its being fulfilled, or come, A. D. 1798.

Further, to sustain my position as above, (4.) I quoted a large number of passages from the Bible, expressly declaring "the great day of the Lord," &c. to be "*near, near,*" hasting "*greatly,*" "*nigh at hand,*" &c. Brother Litch's principal argument against this proof, is, that "God calls things which are *not* as though they *were.*" I readily admit with him that "the signs" to precede the great day were usually foretold in the connection; but signs and all might have been soon fulfilled, for aught men could know, even when the prophecies were given. And is it not presumption in the extreme, to suppose that God would so many times make the rousing declaration, that "*the great and terrible day of the Lord,*" was "*nigh at hand,*" hasting *greatly* &c. and mean to have it understood, at the same time, that to the men then living it was off 2000 or 3000 years?

My concluding argument, that the distance of the judgment was unforetold, was, (5,) from repeated passages of Scripture, then quoted, which *positively declare*, in language too plain to be misunderstood, that the precise "hour," "day," and "time" of its coming is *sealed up—unknown to angels—in the Father's own power,* &c. In my brother's reply to this argument, he says several good things which seem to me not at variance with my position of the distance of the judgment unforetold, and nothing, to my understanding, to do away this kind of proof.

On now leaving the question to the decision of the reader, whether "A. D. 1843," is, or is not, the revealed time of Christ's coming to judgment, I could wish it generally understood that brother Litch and myself have not been controverting the point for the sake of the mastery, but for the sake of a mutual, more full, and necessary investigation of the whole subject; and that, if possible, others may be stirred up and assisted in the faithful study of the Scriptures, to find out for themselves what the Bible most fully teaches concerning the momentous realities of the speedy coming of Christ and the resurrection, though heretofore quite generally overlooked, misconstrued, or put far away.

Thus far our readers have only seen wherein we *differ* on the general subject of Christ's expected soon coming, while yet we supposed ourselves *agreed*, in perhaps every point concerning it, except in his *one* argument for it, which fixes

its precise time at "A. D. 1843." Then, shall not we and others who are unitedly looking "for the appearing of the Great God and our Savior Jesus Christ," as being now, in all respects, verily "at hand;" hereafter dwell rather on those much neglected and misunderstood points concerning it, in which we are all agreed; that we may strengthen each other's hands in the work of declaring it, that we may more successfully arouse our hearers and readers deeply to consider the whole subject, and to prepare immediately to meet their "Judge," who now "standeth before the door?" HENRY JONES.

New York, July, 1840

REPLY TO THE ABOVE.

Mr. Editor: As Br. Jones has given the public his closing article in the discussion between him and myself, I also wish to make a few remarks, and will then submit the question. I shall not, however, do more than simply to make a few corrections, where Br. J. has misapprehended me; and present some general remarks on the points of difference between us.

1. Br. J. says, "And though my brother considers the anointing of Christ to signify his being endowed with the Holy Ghost, &c. at his incarnation, rather than his being finally crowned king in the presence of the whole universe, at his second coming," &c.

Here my brother misapprehends me. I do not think the *anointing* spoken of, was the "endowing of Christ with the Holy Ghost at his incarnation." My position was, that it was "the Holy of Holies, 'Heaven itself,' which the Holy of Holies in the tabernacle was a type, which was consecrated [anointed] for us by the sacrifice of Christ, and his appearing there with his own blood for us.

2. He misapprehends me again, as follows: speaking of the chronological computation, he says, "Brother Litch, in his answer, makes up this deficiency into two months by adding to my chronological table 64 years and 7 months of further time; thus estimating the duration of the captivity at 134 years and 7 months at least, instead of 70 years, as the Scriptures affirm," &c.

But I distinctly stated that I did "not admit that the 70 weeks and 2300 days began at the end of the 70 years captivity."

It was not my object, in that connection, to prove when the 70 years began or ended: but simply to show that 4004 years elapsed before Christ; and that 1843 after Christ will give us the requisite 5847 years. Were I endeavoring to settle that point, I should neither admit that the captivity began A. M. 4412½, nor that it ended B. C. 457. That point is entirely distinct, according to my apprehension, from the one in question.

Whether I accomplished that object, viz. to show that A. D. 1843 will bring us to the 5847th year of the world, I must leave for the reader to decide.

Br. Jones, also, rejects the testimony of pro-

fane authors in elucidating Scripture prophecy. And hence my argument to prove the fulfillment of the time, times and a half, and 42 months, is with him of no weight. But he has not attempted to show, that admitting the testimony of the authors quoted to be correct, the argument is not irrefutable.

He feels himself bound to reject all mere human testimony; I feel myself obliged to avail myself of this help, in illustrating the fulfillment of Scripture prophecy. With these corrections and remarks, I submit the subject.

And while we differ on the points which have been discussed, it is matter of gratitude to us both, that on other points connected with the subject we are fellow laborers in the husbandry of God.

The numbers in course of publication in the Watchman, from the pen of Br. J. "On the return of the Jews," are worthy the attentive perusal of all lovers of the Bible and of the glorious appearing of Jesus Christ. J. LITCH.

Millennial Grove, Aug. 1840.

THE RESTORATION OF ISRAEL.

Br. Himes,—The five articles which I here present for your paper, have just been published in the "Olive Leaf," issued simultaneously at New York, Providence and Boston. There are five more of the series, now in the hands of the Editor of that paper, unpublished, declined, and at my "disposal," because, as he says, "they are not well received by" his "readers," and because on being called by a correspondent to re-examine certain things in them, he finds them "highly objectionable in principle." What those objectionable principles are, the Editor has not stated. Let every reader search and see. Sure there can be nothing dangerous "in principle," in the common sense and Scripture facts therein contained, nor in the many authentic facts concerning the present condition, hopes and prospects of the Jews; which probably will meet with many similar obstructions in coming before the public. The remaining articles you may expect in due season.

My prime object, in those articles, so far as known to myself, is the glory of God, in the salvation of souls, by means of the gospel of the kingdom at hand, faithfully and clearly presented. I am well aware that the position I have taken on the restoration of Israel, will conflict with the long settled and almost unquestioned opinion of those who look for a literal Jewish return. But as I have attempted, in the spirit of meekness, to bring forward things of importance, both new and old, on the subject, it is hoped, that those especially, who look for the kingdom at hand, will carefully examine the articles with kind feelings, and admit their conclusiveness, or satisfy themselves that they are illogical and inconclusive.

Yours, H. JONES.

CHRIST'S KINGDOM AT HAND.

WITHOUT THE PREVIOUS RETURN OF THE JEWS.
NUMBER I.

MR. EDITOR.—There is one fact in relation to the Jews which is worthy of consideration, and with which it is supposed, that many are familiar, which is, that there is a very great change in the action, if not in the sentiments of the Church as a body, on the subject, within the recollection of many of us now living. Some forty years ago and more, the doctrine of the return of the Jews was so prevalent, that at least one petition was brought into almost every prayer of the congregation and the family, that God would "gather

in the Jews, together with the fulness of the Gentiles." But now, for a considerable time, it is believed that there are comparatively few, who bring the supposed prophecy of the Jews' return at all, into their public or social prayers.

I am aware of standing on holy ground, while I maintain the doctrine of Christ's kingdom at hand, *without* the previous gathering of the Jews. The delicateness and responsibility of the undertaking are greatly increased by the consideration, that during this neglect of prayer for the Jews' return, so little has been said by the pulpit or the press, to sustain the doctrine now assumed; while now, so many of our dear brethren both in Europe and America, including the celebrated Frey, Wolff, converts of Judaism, with whom I am agreed in the expected near coming of Christ and his kingdom, who, after all, are sanguine in support of the doctrine of the Jews' literal and speedy return, to prepare the way for the kingdom to come. These brethren, it must be admitted, are doing a great and good work, in vindicating the coming of the Lord at hand; so that I would not, for my life, oppose them in it; but would rather consecrate all that I have and am, to help forward the same great work. And yet, in the most successful preaching of the kingdom of God at hand, I feel impelled to take the ground that the literal return to Palestine of the people called the Jews, is a doctrine not sustained by the Holy Scriptures. In a candid and fair maintenance of this ground, it is proposed:

I. To answer some of the most common arguments, which are adduced in favor of the literal return of the Jews.

II. To present other arguments more directly in support of the theory of their *not* returning before Christ's coming.

I. In examining arguments adduced in favor of the Jews' literal return, I begin,

First, With the alleged fact, that hitherto God has fulfilled the prophecies concerning them, most literally in every particular, and will of course literally fulfill the prophecy of their return. Those literally fulfilled prophecies are said to include (1) the present *scattering* of the Jews.—(2) Their having become a *reproach* a *hissing* and a *byword* in the earth.—and (3) their now suffering the *judgment and curse* of the Almighty, for their sin in rejecting and crucifying the Lord of glory.

Were it admitted that these things were distinctly foretold, and now literally fulfilled, exclusively in case of the Jews as a *separate* people, the argument from them might appear even unanswerable, in favor of their literal return. But there are various reasons for my not admitting them, as prophecies now fulfilled. (1) It is not admitted that this foretold *scattering* of God's rebellious people "*among all nations*," is limited to the Jews as a separate people; because "*God is no respecter of persons*," among his apostate and rebellious subjects; and because they are now promiscuously and alike "*scattered*," both of the Jew and Gentile race, in nearly all the nations of the globe, and far more literally too, than in case of the Jews only. And is not the present opostacy and rebellion of the subjects of Christian nations, and of the Christian Church, too, as great in the sight of God, as that of the Jews, seeing that the former "*crucify the Lord afresh and put him to an open shame*?" And besides, the *connexion* of several of the prophecies on this subject, forbids their being understood of the present literal scattering of the Jews only. A few of them may here be given.

"And I [the Lord] will scatter them among the heathen,"—"and will send a sword after them till I have consumed them," Jer. ix. 16. This *scattering* and *consuming* of God's rebellious subjects generally, on their being *scattered*, surely must mean something more than the present literal scattering of the Jews. And is it not strikingly parallel to those passages which foretell that God's "*enemies*" shall "*be scattered*," driven "*away*" "*as smoke*;" to melt "*as wax before the fire*;" when as "*the wicked*," they must "*perish at the presence of God*," (Psa. lxxviii. 1, 2.) being "*driven away in*" their "*wickedness*," (Prov. xiv. 32.) "*into everlasting fire prepared for the devil and his angels*," (Matt. xxv. 41.)

"Can thy heart endure, or can thy hands be strong in the days that I shall deal with thee? I, the Lord, have spoken it and will do it. And I will scatter thee among the heathen, and will disperse thee in the countries, and will consume thy filthiness out of thee," (Ezek. xxii. 14, 15.) This foretold scattering of God's enemies, it will be seen, is connected with "*the days*" when he will "*deal*" or "*reckon with them*;" being at the general judgment, [Matt. xxv. 19.] when he "*will consume*" them as "*filthiness out of*" his flock; or at "*the end of the world*," he will separate them as "*the tares*" from the wheat to burn them in a "*furnace of fire*," [Matt. xiii. 38—42.] The connection also shows this "*scattering*" to take place, when the "*heart*" of his enemies "*can*" no longer "*endure*," nor their "*hands be strong*" against the Lord. And must we not consider this passage as including the events of the final judgment, rather than the present scattered state of the Jews, with their hearts still *enduring* and their "*hands strong*" against Christ?

"Therefore it is come to pass, that as he cried and they would not hear, so they cried and I would not hear, saith the Lord of hosts, but I "*SCATTERED*" them with a whirlwind, among all the nations whom they knew not," [Zech. vii. 13, 14.] Although the Jews and all enemies of God, may yet repent and cry to God, with the assurance of being heard, the time is at hand, with the coming of the Lord to judgment, when forever sinners may knock and "*cry*" at the closed door of mercy, and he will not hear, or will not answer their requests, but will bid them to "*depart*" as "*workers of iniquity*." Then as "*with a whirlwind*," he will "*SCATTER*" them among strangers, or "*nations whom they know not*," even among damned spirits, including "*the devil and his angels*." These and other parallel passages, foretelling the "*scattering*" of God's enemies, are considered as fair testimony from inspiration, against the position that the Jew's literal dispersion was foretold, and is now literally accomplished, against them as a distinguished, or separate class of sinners. If this manner of meeting the position be fair and scriptural, then the argument drawn from the *scattering* of God's enemies, proves nothing in favor of the Jew's literal return, or of their gathering into Palestine.

HENRY JONES.

New York, June 27th, 1840.

Bible Chronology.

THE CHRONOLOGY. We have received several communications on this subject, which we give in the following order.

MILLER'S NEW CHRONOLOGY.

MR. EDITOR.—I am highly pleased with the general plan of Br. Miller's new chronology, but

am not quite satisfied with all his details. I wish him, therefore, to explain a little more clearly some points, both for my own and other's satisfaction. I do not propose these questions because I doubt whether a system of chronology can be made out, from authentic sources, which will show 1843 to be the 6000th year of the world: I have been satisfied of that for months: but such a system ought to undergo the most rigid investigation before it is adopted.

1. After allowing 600 years for Noah's life before the flood. Br. M. allows another for the flood. But ought not the year of the flood to be included in Noah's 600 years? Gen. vii. 11. "In the six hundredth year of Noah's life, in the second month and seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." From this it appears that the flood commenced the first part of Noah's 600th year, and ended soon after he was 600 years of age. the flood was on the earth when that era passed.

2. Br. M. allows 30 years after the death of Moses, for the administration of Joshua. What evidence has he of this?

3. Is this satisfactory evidence of the correctness of Usher's chronology from the end of Zedekiah's reign to the birth of Christ? He makes out 588 years; I cannot make out but about 580.

4. Br. M. allows 25 years for Jehoshaphat's reign, and 8 years for the reign of Jehoram. But Jehoram commenced his reign in the 5th year of Joram, king of Israel, which was in the 23d year of Jehoshaphat's reign, 2 Kings. viii. 16. He therefore reigned but 5 years alone.

In view of the above difficulties I will give the outlines of what I believe a more correct table.

From the creation to the flood,	1656 years
" the Flood, to the death of Terah,	427 "
" Terah's death, to the Exodus.	430 "
Sojourn in the wilderness	40 "
Administration of Joshua and the elders	} 25
according to Josephus	
Anarchy according to do.	18 "
The judges	450 "
Samuel's administration	21 "
Saul, David and Solomon reigned	120 "
Kings of Judah to Zedekiah's capt.	390 *
Chaldean and Medo-Persian kings	} 123 +
to the seventh year of Artaxerxes	
From the 7th year of Artaxerxes	} ‡
which was the 4256th year of the	
Julian period, to the year 1840,	
which is the 6553 year of that period	2297
Add three years to 1843	3
Total	6000

It appears to me that this argument in favor of the nearness of the great Sabbath, will have its influence where no other will: for there are few persons who believe the Bible who will attempt to put the millenium beyond the 6000th year of the world. I invite the most rigid criticism on the above outline. J. LITCH.

* I allow in this estimate only five years for Jehoram's independent reign after the death of Jehoshaphat.
 † For the particular items which make up this period, see Signs of the Times, No. 6, reply to Br. Jones.
 ‡ See Ferguson's astronomical demonstration on this point in the Signs of the Times, No. 4.

BIBLE CHRONOLOGY.

Bro. HIMES.—I have carefully examined Bro. MILLER'S "Bible Chronology." It is all proved by Scripture, down to the end of Zedekiah's reign, with two exceptions.

1. He supposes Abram's call to have been at the death of Terah: "Terah lived 70 years, and begat Abram," (Gen. xi. 26.) and "Abram," was 75 years old when he departed out of Haran (Gen. xii. 4.) Now if Abram was the oldest of Terah's sons, (which we infer from the calculation of their names, and must take for granted till Scripture proof to the contrary is adduced,) the length of the period under consideration is only 145 years, instead of 205, given by Bro. M. 2. He has given us 21 years as the period of Samuel the prophet. This is not proved by his proof-text, which is 1 Samuel vii. 2—17. one human link destroys the divinity of the chain. As an honest searcher for truth, I present these difficulties. Can Bro. M. remove them? J. W. B.

Bro. Miller will please answer the above difficulties. Ed.

THE CHRONOLOGY. CRITICISM BY "AMERICUS."

MR. EDITOR:—In No. 10 of the "Signs of the Times," I was much pleased to find a Bible Chronology of the Patriarchs, Judges and Kings, from Adam to Christ, by WM. MILLER. And, as your periodical, which has long been needed for the dissemination of light and truth upon the momentous question, When cometh the Lord from heaven? is open to all, and invites the strictest and severest criticism on the merits of this new calculation; I will state some of the difficulties which exist not only in my own mind, with reference to this new chronology, but also in the minds of some of the more active friends of the cause. It is not to be supposed that the ages of the Patriarchs, &c., as given in the Chronology, like those in the Bible, are definite and precise, inasmuch as days and months are not taken into the calculation; and it would be contrary to reason, and the common course of things to conjecture, either that their birth-days were their death-days, or that they with all their descendants were born upon the same day of the year. When the Bible says that Adam lived an hundred and thirty years, and begat a son, are we to understand that he had not lived a month or a day over that time? Or should we not rather consider it in the sense in which ages at the present time with us are universally understood, by whom the years only are taken into the reckoning, the months and days being non-important?

When we say a man is thirty years old, we do not understand but that he may be thirty years and six months, eight months or ten; and would it be natural to consider the ages in the Bible in any other light? Yea, would it not be very unnatural and unreasonable, too, to look upon them differently? And should we consider them in the sense in which they are generally understood, we could not reasonably allot to each of the Patriarchs, &c., less than two months on an average. Then, there being sixty Patriarchs, Judges, and Kings, one hundred and twenty months, or ten years should come into the Chronology, allowing my allotment true, and certainly it cannot be too large. Consequently, Christ's second coming should have been seven years ago! The object of this article is merely to state some objections to this Chronology about which the opponents of Bro. Miller make much ado—problems which I, with my short-sighted vision, have not been able to solve, but which some of you, who are more skilled in doctrine and theology, perhaps may easily resolve, and not to injure the cause by evil surmi-

sings and conjecturings. For we all should be searchers after truth and the right way, our souls should be warmed by a glow of holy zeal, and sustained by a steadfast faith in the promises of God. I cannot make myself believe that Bro. Miller makes this omission of not less than ten years of odd months and days a *sine qua non* for bringing out Christ's Second Coming into the year 1843. Indeed, I think he will give a fair and candid exposition of the whole matter, and which will satisfy every doubting mind, when he shall have found out the difficulty which I have stated, existing in no small extent with us. Let us search for truth as for hid treasure; until we shall have found it, and then scatter its seeds throughout the length and breadth of this benighted world, until they shall spring up, brightening, transforming it, and we shall see it shining in the full blaze of Millennial glory. AMERICUS.

REMARKS.

"Americus" says that the objections he has stated to the new calculation have some weight with our opponents. Well, their objections and speculations shall be swept away. They profess to believe in the present established chronology, do they not, Mr. "Americus?" O yes. Well, Mr. Miller agrees exactly with them, relating to the period to which you refer. If they have any difficulty about odd months, &c., let them go to those in whom they believe, Usher, Calmet, and others, and they will reckon with them just as Mr. Miller has done. They say nothing of odd months, for the very best of reasons—the Bible says nothing about them. We must not be wise above what is written. Ed.

Christian Union.

UNION CONVENTION AT GROTON.

For a full and impartial account of this Convention, we refer our readers to the "CHURCH REFORMER," Edited by Bro. SILAS HAWLEY, of Groton, Mass.

We have only to say that the result of the Convention has confirmed our former opinion. We despair of ever seeing the church perfectly united in this state of things. "The power of the holy people is scattered," and will be, till the "Ancient of days shall come, and gather together in one" the "children of God that are scattered abroad."

We give the following remarks of a distinguished correspondent on this subject, to which we heartily subscribe. We are, nevertheless, disposed to act in concert with the friends of Christian Union, and to promote, as far as possible, union among all saints.

"I have little encouragement to attend at Groton; for I would not embarrass, but encourage all christian effort, for the union of the churches; and yet having no confidence in the flesh, that in this world the union can be done; and only confidence in the Lord who will accomplish it at his coming in the end of the world, my presence would not be useful to the design of the Groton Union Convention. I would not be a croaker, disheartening the efforts for good; nor will I hesitate to speak in my humble sphere an

honest belief, though it falls not in with the current of opinion. Union is a duty the churches owe to our Master, and to one another. I have earnestly searched for its basis, and watched intently some movements aiming to unite the members of the Lord's body in this world. I am satisfied as to the basis, that it is the confession of Peter, which neither flesh nor blood revealed to him, "but my Father which is in heaven."—"Upon this rock will I build my church;" which *rock* is the true confession of faith, and proper basis of a union of the churches.

However, to the body of the present house of nominal Christians, this basis is not sufficiently broad; they must cobble with the five points of Calvinism, and the numerous articles of the church of England, and of scores of other churches: the poor reason for which may lie in their want of duly understanding the confession our Heavenly Father revealed unto the apostle Peter. They are straitened for room to build the church on that rock, because they fail to perceive the true meaning of "the gates of hell," and the proper place where the Lord builds; and, that *faith* only hews out the materials in this world, which the Lord, in despite of the grave, will raise up from the dead, and compose into one edifice in the Jerusalem above, without the sound of the hammer or of any tool of iron. The church is built here, on the confession of faith in the Son of God, and the gates of hell, that is, the grave, shall not prevent the Lord from building into his spiritual temple of the world to come, every soul that in this world has been established in the faith of Christ, that he is Lord of all, to be manifested in due time, for the consummation of this world and of time; and for the introduction of the new heavens and earth which are the eternal world, the abode of the risen dead.

But how can there be any considerable increase of union, except there be a point of union, on which to rally the distracted household of faith? And who shall designate that point? The Roman has long ago set up his bishop for that point: the Pope is the centre of union for a majority of the nominal church. All other denominations have each their own standard, or confession of this world, which is a sort of Pope to each, an image of the beast; or it may be, his mark in the forehead and in the right hand. And I confess to you, to all lovers of union and of the Lord Jesus Christ, that Holy Writ opens to my understanding no way of escape from the power of this beast, and from the craft and policy of the woman seated upon his horns in lofty triumph, until the Ancient of days shall come, with the time for the saints to possess the kingdom; whose kingdom is not of this world, but of the world to come, an everlasting state.

Therefore, I am prepared to see every effort like this at Groton fail. Babylon is confusion, and its time is sure, until the Son of Man comes: its triumph is certain, its discord will prevail more and more, to the end. Were I cherishing the hope of a millenium in time, then I would come prepared to take a part in the Union Convention; but the Lord himself will come in the end of time; and then we have promise of the resurrection, and of the restitution of all things to the peace, innocence, union, and love of Eden and Paradise before Adam fell by transgression. Jesus, our Lord, by his righteousness, will remove the curse which Adam by his sin inflicted on the earth; and life will reign by him, where death now reigns by Adam.

I shall be ready to meet in any assembly within my reach to advocate union in the coming Lord, which is attainable only by faith in his near coming; a faith universally cherished in the primitive church, and revived in the Reformation, but suffered to be forsaken.

Notwithstanding, multitudes awake and revive this faith both in England and this country; and they who entertain it are eminently united, of whatever sect they may be. Other union in this world, I see ground to expect none for the churches."

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, SEPT. 15, 1840.

A GENERAL CONFERENCE

ON THE
SECOND COMING OF THE LORD JESUS CHRIST.

The undersigned, believers in the Second Coming and Kingdom of the Messiah "at hand," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 14, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

WILLIAM MILLER.	DAVID MILLARD.
HENRY DANA WARD.	L. D. FLEMING.
HENRY JONES.	JOSEPH BATES.
HENRY PLUMER.	CHARLES F. STEVENS.
JOHN TRUAIR.	P. R. RUSSELL.
JOSIAH LITCH.	ISAIAH SEAVEY.
JOSHUA P. ATWOOD.	TIMOTHY COLE.
DANIEL MERILL.	J. V. HINES.

☞ We have received other names, but too late for insertion.

SUBJECTS FOR DISCUSSION.—1. Second Advent.—2. Chronology of Prophecy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

MISREPRESENTATION OF MR. MILLER'S VIEWS RELATIVE TO THE DAY OF GRACE; BY THE EDITOR OF "ZION'S HERALD."

The opponents of Mr. Miller are making themselves merry in the supposed failure of what they are pleased falsely to call "Mr. Miller's prediction," relative to the day of grace. Among the number

the Editor of "Zion's Herald," stands conspicuous. We quote the following paragraph from the Herald of the 10th ult.

"MR. MILLER'S PREDICTION.—Yesterday, August 11th, was the day, according to Mr. Miller, which was to have closed the day of grace, or when Christ was to have left the mediatorial throne. Mr. Miller has all along maintained, that after the 11th of August, 1840, there could be no conversions—that Christians would lose their desire and their spirit of prayer for the conversion of sinners—in fine, that that day would close up the day of grace.

We took the liberty, some months since, to say in the Herald, that no such thing would take place; that the world would go on as before, &c. and that we believed Mr. Miller's system to be founded in error. We shall now soon see which is right."

In relation to the above, we would simply state that, MR. MILLER never said "that Christians would lose their desire and their spirit of prayer for the conversion of sinners; or that the day of grace would close on the 11th of August," without qualification. He always spoke of it as a matter of opinion, and when asked how it should be known "the door was shut," after the pouring out of the "sixth vial," he replied that it would be known by the loss of the spirit of prayer for the conversion of sinners. He did not predict, (for he is no prophet) that Christians would lose the spirit of prayer for the conversion of sinners at that time; but, that if the door of mercy was closed, the fact would be known by the loss of the spirit of prayer for the unconverted. Do you now understand, Bro. Brown? The following extract is taken from a letter of the Editor of the "Herald," written at the Campmeeting at Eastham. It seems that even there, in the midst of a most glorious revival, and the rejoicings and shoutings of "Zion," its "Herald," was haunted by "Mr. Miller's prediction," of which, by the way, he never believed a word. Why did his devout soul turn aside from the object of his letter to give such a paragraph as the following; if indeed he was not somewhat troubled about WM. MILLER?

"The preachers and people here, seem to labor and pray with as much zeal, fervor and faith for the conversion of sinners, since Tuesday, the 11th, as before; and there were as sound conversions yesterday and Wednesday, as were ever witnessed on this ground. Will Mr. Miller rejoice at this? Will he rejoice that sinners are still turning to God, or will mortification attend the non-fulfilment of his predictions? Will he humble himself before God and confess his error, or will disappointed ambition sour his mind and lead him gradually to distrust the truth of God's Holy Word, as it has all former false teachers? We shall see."

Well, he shall see. If he will turn his attention to those congregations where Mr. M. is constantly lecturing, he will see that Mr. M. is not only rejoicing in the conversion of souls; but where he gives a full course of lectures, as a general thing, if he had a mind to count, he would be able to reckon as large a number as Bro. B. could from the week's labor, of the thousands of Israel at Eastham. Will he see?

THE JEWS.

MR. BERK, a converted Jew, from New York, formerly of Poland, gave two addresses in Chardon

St. Chapel, on the 30th ult. on the present condition of the Jews—their forms and ceremonies as now practised—their present feelings in relation to Jesus of Nazareth, &c.

Mr. B.'s object in lecturing, is to awaken the church of the Gentiles to their duty and obligations towards the Jews. He thinks the time has fully come when the church should turn their attention to the welfare of God's ancient people. That while they are sending Missionaries to all other nations, the Jew has a claim at least to be remembered among them. He thinks that the Jews should receive special attention at this time, on account of their favorable disposition to hear and receive the Gospel. If we understand him, he discards the idea of their *literal* return to build up Old Jerusalem; and seeks their conversion to Christ, in whom there is neither Jew nor Gentile—"but all are one." It is a glorious fact that thousands of Jews have believed in Jesus of Nazareth within a few years, and have been grafted into the original stock. This should encourage the church to make speedy and spirited efforts for their salvation.

Bro. B. has with him for sale two books, the profits of which go to support him in his mission among the churches. The first is entitled "Judah and Israel: or the restoration and conversion of the Jews and the ten tribes. By Joseph Samuel C. F. Frey."—with a narrative of the Author. The second is entitled, "Joseph and Benjamin: a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion," by the same author, in 2 vols.

Mr. Frey is a converted Jew, and is well known in this country as an eminent scholar, and minister of the Gospel. In the last named work he devotes three letters to "the restoration of the Jews." He advocates their *literal* restoration, and the re-establishment of Judaism for a season. We give the following synopsis of his views:—

"From the statement in the preceding letters, which comprises the sentiments of many writers, both Jewish and Christian, on the subject of the second advent of Christ, or the millennium, it appears that a certain chain of events is to take place; and although the things which relate to the circumstances, the time when, and the means and instruments by which the predicted events are to be brought about, cannot be known with certainty, yet when we shall see the accomplishment of the first, we may confidently look for the appearance of the next event. For more than thirty years, my dear Benjamin, I have studied this subject as much as my other avocations would permit, and from what I have been able to gather, both from the Holy Bible, from the writings of man, and from the dispensations of God's providence, I now venture, but with the greatest diffidence and deepest humility, to submit to you my feeble thoughts on this profound subject; not for the purpose of entering into a controversy with any one who may differ, but merely for your consideration, to adopt or reject them as you may think them most agreeable to the revealed will of God.

The events to follow each other are probably these:

1. The way will be prepared for the return of our people to their own land.
2. They will return as a nation in an unconverted state.
3. They will rebuild Jerusalem and the temple, and re-establish Judaism for a season.

4. A considerable number of our brethren will be converted, but not return with our nation.

5. These will afterwards be carried in vessels of bulrushes to our people, and be the means of leading them to declare themselves an independent nation.

6. This will cause Jerusalem to be besieged by the eastern and the western antichrist.

7. Jesus Christ shall then appear personally and visibly.

8. The effect of this appearance will be twofold; the destruction of the enemy, or the battle of Armageddon, on the one hand, and the conversion of our nation on the other.

9. The ten tribes will then return and be reunited with Judah.

10. The first resurrection will take place.

11. Satan will be bound for a thousand years.

12. During this period Christ will reign personally upon the earth, and the knowledge of the glory of the Lord shall fill the whole earth.

These twelve events will probably happen within the space of 75 years, the portion of time between the 1260 and 1335 years mentioned by Daniel, and about the middle of the 75 years the eighth event may be expected.

13. After this, Satan shall be let loose, make war with the saints, and be cast into the lake of fire.

14. Then comes the general judgment."

We think Mr. Frey is in a great and fatal error in relation to the *restoration of Israel*, and the establishment of Judaism again at Old Jerusalem. As long as this doctrine is preached and believed, the church will do *nothing* for the Jew. She will only watch the signs of the times relating to the political aspect of the nations in reference to their return. Thus the Jew is left to perish in his blindness, while the church is vainly looking for a worldly, political restoration of the Israelitish Nation. *Vain hope.*

The signs of the times are very unfavorable to a literal restoration. In Syria, on the very borders of the promised land, the Jews are suffering under dreadful persecution at this time. The following facts are most appalling:—

"PERSECUTION OF THE JEWS AT DAMASCUS. It appears that a Roman Catholic priest, by the name of Thomas, who had lived at Damascus since 1807, disappeared in February last, together with his servant. A charge was soon brought against the Jews of the city, that they had murdered him in order to make use of his blood in the feast of unleavened bread. One of them was seized, without the slightest evidence of guilt, and subjected to the most cruel tortures. At last, when life was almost extinct, he charged the murder on seven of the most wealthy Jews of the city. These were apprehended and subjected to the most excruciating tortments. Two of them died under the inflictions; others, under the influence of excessive agonies, wildly confessed themselves the murderers; and great numbers of the Jews were taken up. The following tortures were applied. 1. Flogging. 2. Soaking them in large tanks of cold water, in their clothes. 3. Pressing their eyes out of their sockets by the head machine. 4. Tying up, and twisting the tender parts of the body. 5. Standing upright for three days without being permitted to lean against any thing. 6. Being dragged about in a large court by the ears till the blood gushed out. 7. Having thorns

driven in between the nails and the flesh of the fingers and toes. 8. Having fire set to their beards, till their faces are singed. 9. Having candles held under their noses, so that the flame rose up into the nostrils.—"For five months the poor Jews of Damascus have waked in terror and laid down in alarm, fearing for themselves and their children, and suffering under the charge of an accursed crime from which their whole nature revolts."

Various meetings have been held by Jews and Christians in Europe and this country, and resolutions passed, expressive of deep sympathy in the welfare of the suffering Jews. The following notice of a meeting in Philadelphia, is from one of the secular papers. We hope the *resolution* will be carried into effect, so far as it can be. We think there is a better prospect of multitudes of the Jews coming to this country; than there is of their returning to Palestine.

THE JEWS OF DAMASCUS. "In pursuance of a call, a large meeting of the Israelites of Philadelphia, was held, in that city, on Thursday evening. Mr. John Moses was chosen President, and the meeting was opened by Mr. Abraham Hart, who made an appropriate speech, depicting the many sufferings which the Israelites of the East have had poured out upon their heads. The following is one of the resolutions adopted by the meeting:

Resolved, That we invite our brethren of Damascus to leave the land of persecution and torture, and to seek an asylum in this free and happy land, where every one is allowed to enjoy his own opinion—where industry prospers, and where integrity is sure to meet its just reward.

A resolution was also passed, to the effect that a letter be despatched to the President of the United States, requesting him to direct the American Consul at Damascus to co-operate with the ambassadors of other Powers in alleviating the miseries of the Jews there.

Several Christian ministers were present, and the meeting was addressed by the Rev. Dr. Ducachet, of the Episcopal, and the Rev. Messrs Ramsay and Kennedy, of the Presbyterian Church."

This meeting was held in the JEWISH SYNAGOGUE, and, we believe for the first time since the Christ-Era, that *Christians* have been permitted to associate with them, or to speak in their places of worship. "The 'middle wall' is being broken down."

THE LITERALIST.

This work has already been favorably noticed in "the Signs of the Times," and from an examination of several numbers of it, I can heartily concur with the sentiment already expressed. I believe the publication will do much toward dispelling the mists of error which have long brooded over the subject of "the nature and near approach of the kingdom of God." It appears to me that no candid mind can rise from a faithful examination of those pages without a conviction that the kingdom of God on earth is yet future, and that it is to be established at the second and personal appearing of Christ on earth.

It is true there are some things advanced by the writers of those numbers, with which I cannot accord:—such, for instance, is the opinion respecting the literal restoration of the Jews at

the time of the Savior's appearing;—And, also the rejection of the idea of understanding anything respecting the fulfillment of prophetic periods. But the work will find access to many minds, as it is, where, did it take other ground on those points, it could find no avenue.

On the whole, it will be a rich treat to all who love the appearing of the Lord Jesus Christ. All who feel any interest in this subject, should obtain the work, and after reading it themselves, circulate it among others; and thus endeavor to do good. It deserves extensive patronage.

As a literary production, the Magazine is worthy the age in which it appears.

Millenial Grove, Aug. 1840.

L.

THE NATIONS. We have received news three days later from Europe. The insurrection in Syria has been put down by Mehemet Ali. A Revolution has been attempted in France. The next news will no doubt be very important.

BRO. HIMES.—I cannot but approve the object of the Conference in Boston, and will attend if it is possible.

WM. MILLER.

THE BATTLE OF ARMAGEDDON.

CONCLUDED.

III. The fierceness of God's wrath will fall on the wicked inhabitants of the earth.

The proof in support of this proposition, will be drawn from the positive threatenings of God, in reference to the event.

"Why do the heathen rage, and the people imagine a vain thing?—The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. ii.

1. The characters introduced as the objects of God's wrath, are, "the heathen," "the people," "the kings of the earth;" "the rulers." All these are represented as raging and taking counsel against the Lord and against his Anointed.

2. The Lord threatens to "have them in derision;" "to speak to them in his wrath and vex them in his sore displeasure;" "He will break them with a rod of iron and dash them in pieces like a potter's vessel." If this is not the fierceness of God's wrath, threatened to be poured on the wicked, then what would be? But it may be asked, what has this to do with the battle of Armageddon? This we will now consider.

3. The time when this wrath shall be poured out, is, when the Son of God is set on Zion's hill. And also, when he comes in possession of

the uttermost parts of the earth. The very time when the great battle of Armageddon will take place. The events are therefore the same.

The next passage of Scripture I shall adduce, is the 50th Psalm. The time, is when God calls to the heavens above and to the earth that he may judge his people, and when he gathers his saints together. After speaking of the good he will bestow on his saints, he addresses the wicked, verse 16, and threatens, unless they consider and repent, to tear them in pieces, and there be none to deliver.

Again, Isa. lxiii. 3, 4, 6. "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the day of my redeemed is come. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Such language as this can only indicate some terrible exhibition of Jehovah's wrath against the workers of iniquity. It must, indeed, be a cup of trembling which the wicked will be called to drink. Joel iii. 12—16.

"Let the heathen be wakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great.

14. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Here we are told the cause of these terrible judgments and the objects of God's wrath: Viz. The heathen, those who neither know nor serve the God of heaven; because their wickedness is great, the fats overflow.

Dan. xii. 1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that same time." The Savior, also predicts the same thing Matth. 24th chapter.

2 Thess. i. 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

This is the climax of God's threatenings. And here I will leave the point. But were it necessary, such passages might be found to almost any number. And the fulfillment of these threatenings will constitute a part of the tribulation of the GREAT BATTLE OF ARMAGEDDON.

If this is a true delineation of the terrible vengeance which the Lord Jesus will execute on his enemies, when he leaves the right hand of the Majesty of heaven, how appropriate and important to the world, is the exhortation, Ps. ii.

12. "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."

At such a time and under such circumstances, how important and valuable will be the friendship and protection of the Almighty! For—

IV. *The People of God shall be secure in the midst of that calamity.*

If there were no positive testimony or promise of the truth of the above proposition, it might derive great force and support from the history of the past. God has in all ages, whenever his judgments were to be poured out on the wicked, provided for the safety of his own people.

Thus, when all flesh had corrupted its way before God, and only one righteous man remained in the midst of the universal desolation, righteous Noah and his household found a divine protector, who could be at no loss for an asylum amid the ruin, as a refuge for the man who honored him.

So also it was with just Lot: for until his safety was accomplished, all the sins of the devoted cities could not induce the hand of Omnipotence to unstop the vials of his wrath, or to suffer the fiery storm to descend. "Haste thee," said God, "escape thither; for I cannot do any thing until thou be come thither."

Thus also it was with Israel when God's judgments fell on Egypt. Did the Lord send swarms of flies on Egypt? In the land of Goshen, where God's people were, no flies were seen. Did the cattle of Egypt die, under the curse of God? Yet of all that was Israel's, nothing died or was harmed. Did the Thunder, Lightning and Hail, destroy Egypt? In the land of Goshen, where the children of Israel were, there was no hail.

Did darkness prevail in all Egypt for three days and nights, so that none of the Egyptians rose from his place? In the habitations of the children of Israel, there was light. Were all the first born of Egypt slain? Yet against any of the children of Israel did not so much as a dog move his tongue.

Were Pharaoh and his people overwhelmed in the red sea? Through that same sea, God's people found an highway by which they went over dry shod. But time and space would fail me, in producing instances of the above character. From these however we learn that the Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished.

But precedents aside, the promises of God to his people, of deliverance in that day of calamity, are clear and positive. Some of them now claim attention. The 91st Psalm is a passage in point. It refers to a time when God will reward the wicked, and the righteous shall see it with their eyes.

But to those who have made the Lord their refuge, or the Most High their habitation, deliverance is promised. "Thou shalt not be afraid of the arrow that flieth by day; nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou see and behold the reward of the wicked."

Isa. xxvi. 20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the world for their iniquity."

ty." Here then we have a promise of safety to God's people in that day.

The prophet Daniel, in a passage, part of which has been already quoted, teaches the same thing.

Dan. xii. 1. "There shall be a time of trouble such as never was since there was a nation to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

What is meant by being "written in the book," we may learn from Malachi iii. 16—18.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Chap. iv. 1. "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In that day of calamity, the benefit of piety will appear in a manner it never did before: and no man will conclude he has served God in vain.

Neither will any think in that day, they have been too strictly religious; or that it is just as well to have professed religion as to have it in possession. Nothing but real holiness, having the robe washed and made white in the blood of the Lamb, will stand the test of that fire.

For thus saith the Lord: Zeph. ii. 3. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; It may be ye shall be hid in the day of the Lord's anger."

Joel. iii. 16. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."

Once more: the Savior, when he predicted the tribulation of that day, Matth. xxiv. 21, 22, added, "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of Man." With these promises the great concern of all should be to possess such a character as to be able to claim them.

But although it shall be thus well with the righteous, those who are truly so, it will not be so with the hypocritical pretender to piety. No mere profession will answer instead of the wedding garment. Isa. xxxiii. 14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." See also the whole chapter, and also the following chapter. Indeed, sinners in Zion are now afraid. There is no subject which can be introduced and dwelt upon, which excites so many disagreeable sensations in the breast of vast numbers of professors of religion, as the near approach of that great day. But if they cannot bear to hear of it, how will they be able to meet it? For who can dwell with devouring fire?

An idea is abroad that a great time of persecution and martyrdom is before the church, and that it will constitute a part of the tribulation of that day: but I cannot find it in the Bible. I believe the time of suffering to the real Christian is nearly over: and that when Christ leaves the throne of mercy for that of Judgment he will protect and defend his own people from all harm, they will go in with him to the marriage, and the door will be shut.

Thus I have presented a brief and imperfect view of this awful subject, as I find it in God's holy book. If, as is the design of the writer, it shall be the means of exciting one individual to prepare to meet the day and event, let the glory be ascribed to God, to whom all praise belongs.

L.

ROCKINGHAM C. CONFERENCE.

The following *Resolutions* were unanimously passed by the *Rockingham Christian Conference*, held at *Newton, N. H.* on the 9th inst. This body is composed of upwards of thirty ministers, most of whom were present. The "*Christian Herald*," referred to in the 4th Res. is published at *Exeter, N. H.* and is an excellent family paper.

Ed.

1. *Resolved*, that the doctrine of Christ's second coming, to judge the world, is, in our view, one of great importance to be taught; and very generally found in the Bible, and although we are not prepared to decide in regard to the particular period of the event, we consider it perfectly safe and scriptural for all to be looking out and prepared for it as being now, specially "*at hand*."

2. *Resolved*, that it be recommended to all, so far as our influence may extend, to give the subject a ready and faithful examination, as found in the Scriptures; and to avail themselves of such help, in doing it, as in their views shall be most safe and scriptural.

3. *Resolved*, that the "*Signs of the Times, of Christ Second Coming*," published at Boston, so far as we have had opportunity to learn, bids fair as being a useful help on the subject.

4. *Resolved*, That we approve of the doings of our appointed council for conducting the *Christain Herald*, (published at *Exeter*), in regard to their opening its columns as they have done, for a fair and judicious discussion of the subject of Christ's coming and kingdom "*at hand*,"

D. P. PIKE.

Sec. R. C. C.

"REV. MR. KIRK'S VISIT TO BOSTON."

A correspondent of the "*N. Y. Observer*," has given a particular account of Mr. Kirk's recent visit to this city. We give the following extract to our readers:

"Since his (Mr. Kirk's) departure, the influence of his labors on the religious state of the city is not perceptible. I can find no person who has heard of any instance of conviction as the result of his preaching; nor have conversions been more numerous than before. Some Unitarians, after hearing him, have declared themselves well pleased, and have lamented the want of any thing to move the heart in their own places of worship; but such instances had been not unfrequent during the winter; and I am not aware that their number has been much increased. One man has expressed his belief

that since Mr. Kirk's departure, there has been a "reaction." Not improbably, it may have been so in some instances; but I think no such effect is generally observable."

Mr. K. preached to immense audiences some fifteen or twenty sermons. And here we are told that nothing was accomplished. Mr. MILLER gave sixteen lectures at the Marlboro' Chapel last winter, that brings a very different report, if he is an "ignorant fanatic!" Many hundreds were awakened, and converted by his labors; and the churches were aroused.

LITERARY NOTICE.

We give the following notice of Mr. Smolniker, at his request. We think him to be a very sincere man; and that he is to the best of his knowledge endeavoring to seek the good of his race. But so far as we have been able to obtain a knowledge of his views and plans, we think he is laboring under a great delusion. Ed.

The signs of the Advent of Christ—who has now appeared to us for the restoration of universal peace on earth, illustrated in the work entitled "Memorable Events, &c." in three volumes, of 1966 pages.

They, who by the grace of the Lord, have from the statements of the prophecies correctly found the time, in which he has determined to appear to us, and who zealously proclaim the Lord to be appearing; and that men should by worthy fruits of repentance prepare for his advent, commonly transgress the bounds assigned to them, by attempting to explain the prophetic images, in which the mysteries of his appearance have been prophesied; though these images are of such a nature as to render it impossible for any man, before the fulfilment of these mysteries, to fathom how the prophetic images treating thereof, will be accomplished. The preachers of the millennial peace have forgot that the Lord, when speaking thereof, explicitly said: "Behold, I come as a thief! (Rev. xvi. 15.)"—As the thief commits theft in secret, and men are aware of it, but after it has been done, even so has the Lord in our time caused the mysteries of his appearance to be fulfilled in a manner, that men will but now, after they have been exposed, learn to understand, that He has indeed appeared to us for the restoration of His peace on earth. It has even not been understood, that the Lord has resolved thus to appear in our time, that an apostle is to explain the signs of his appearance and to fulfill and disclose the mysteries thereof, though this has in various ways been prophesied in many passages of the Holy Writ, beginning with the first book. And particularly in the Revelation. The appearance of our Lord has been taken as material literal, as did the auditors in the synagogue at Capernaum. (John vi.) His promise that he should give us "His flesh for food and his blood for drink." And the Lord on the "white horse," for the great battle has been expected to be visible to carnal eyes.

Now in the fulfillment of the times since the year 1836 until this hour, so much has been prepared, that they, who are aware of it, do confidently expect, that with the end of the year 1846 Christians will be already universally united, in order to establish on all the earth the peace of the Lord, with his extraordinary co-operation which is firmly to last through thousands of

years to come. Until now, as the Lord has predicted, every thing has been in secret, properly prepared and thus exposed, that Christians after duly beholding the exposition thereof, will universally co-operate toward the great peace. And the Lord will as he has promised, for the fulfilment of his counsels pour out over them His spirit in extraordinary fulness.

This exposition has been given in 3 volumes of the work, which has appeared first in German, and is now being transferred into English; its general title reads: "Memorable events in the life of *Andreas Bernardus Smolnikar*." For a more full account of the contents of each volume, the following titles have been subjoined; to volume first: "A historical testimony, that Jesus Christ did prepare the above named professor, and clergyman, for a messenger extraordinary for the work of uniting all nations in this Church, and did command him as such, presently to appear in public."—To volume second: "An Illustration of the testimony, that the author has publicly appeared as a messenger extraordinary of Christ, confirmed by sufficient signs; and explanation of the mysteries, which he has at the command of the divine spirit fulfilled for uniting to Christians of all sects in the one apostolical Church. With an appendix on what is antichristian in popery."—To volume third: "An exposition of the prophecies, by which Christ the Lord has confirmed, that *He has appeared to us* for the fulfilment of his promises to restore his kingdom on all the earth, and to give his peace unto all nations, and with his appearance appointed the author his messenger extraordinary, or apostle, and through him fulfilled all the mysteries for the foundation of his peace. With an introduction for the easier understanding of the subsequent exposition of the prophecies; and an appendix of the signs for the assembly in the place, which in Hebrew is called *Armageddon* (Rev. xvi. 16.) Readers understanding German can get all three volumes of 1966 pages, back and edges bound in leather for three dollars, in New York, at G. Sparre's 479 Pearl-street,—and at H. Ludrig's 72 Vesey street. In Boston, the work can be got at James B. Dow's—362 Washington-street, as also a pamphlet of 24 pages, both in English and German, for ten cents, in which are found more special disclosures than I can give in this article, on this most momentous subject.

After the publication of volume third as many steps toward the promulgation of this cause have been done by me, as the actual position of things admitted of, after they, who at the first ought to have promulgated it, have not done their duty. Some mechanics are the first, who have duly comprehended it, and advanced money for the printing of the work. But there were not means sufficient for ordering so many copies to be printed as would have properly supplied the book-stores in America, and Europe; and at present more means are necessary for publishing the English translation of the work. Also a paper has to appear both in English and German, together with various other things, that the Lord has resolved to do in our time. He has resolved to accomplish it by men with his peculiar assistance, and to this end he has not until now roused as many men as were indispensably necessary for carrying through the press the above works, and made known the testimonials of his present appearance in one language at least.

From the foregoing it is seen, that for the effectual promotion of this momentous cause, association becomes necessary for the purpose of defraying all expenses until they could be reimburs-

ed from the sale of books, etc. All further particulars are referred to private interviews, to which I do herewith invite to be had at any time to visitors, 5 Carlton place, in the rear of 55 Eliot Street, Boston.

They only are invited who are willing to promote the universal welfare, and able to this end, to contribute either by advancing something of their own, as by moving others so to do.

The grace of the Lord be with all, who sincerely desire his peace, and are ready to co-operate in its establishment in all the earth.

ANDREAS BERNARDUS SMOLNIKAR.

☞ We are obliged to defer the further notice of *Bro Jone's lectures*—and would now correct a mistake in relation to the price, they are 62 cts, not 75.

Refuge of Scoffers.

"There shall come in the last days, scoffers."

The following article was circulated in the form of a handbill, the day that Mr. Miller commenced his course of lectures at Cambridgeport, in the Baptist Church. We have the original handbill, which was furnished us by a friend, who received it from an advocate of the doctrine of "peace and safety." Their objects perhaps were best known among themselves. The infidels of Cambridge had too much respect for themselves to countenance such villany.

THE JOE MILLER PROPHET.—It is reported of this Infernal Fool, that he is to figure on the *gullism* order, in Cambridgeport, for the especial benefit of the female sex, proving to a dead certainty, that no women will go to heaven—as the Book nowhere says to such effect—but that at the close of the year 1843, the shrieks of the women will be of such thundering effect, that the moon will turn to blood, the stars fall, and the sun recede from existence, and the end of the world come. Joey says he will then be found on the top of the highest mountain, sounding a tin conk-shell to drown hell of its horrors!

BILLY HIMES, Scribe.

Groton. (Ms.) July 6, 1840.

DEAR SIRs,—Reason and common sense having (as it seems) pretty much left this town, and wildness of imagination taken its place, I deem it advisable to have one of your papers among the many self styled religious documents which we daily have imposed on us. The doors of two meeting houses, out of three (which are within gunshot of me,) are thrown open day and evening for the purpose of telling their bugbear stories.—They say the spirit of God is among us. From one day to another, they exclaim to-day is the time or you are forever too late. A rallying committee, consisting of from ten to twenty, are daily tramping about town, warning all silly women and others to flee from the wrath to come and follow Christ. They tell of Daniel's vision, and Miller's vision, etc. The sprinkling Calvinist and immersing Calvinist amalgamate for the sake of stirring up the people. The sprinkler says he does not wish for more than two years to pull down the Unitarians. I hope he will do it, and then reason and common sense will pull him down.

There is much division in families in this place. The husband is one kind of a Christian,

the wife another, and so on through the family. A case has occurred, since the pious ranting began, which is heart rending. One of our most industrious and worthy mechanics married a few years ago a Calvinist Church member; but after their marriage she consented to attend the Unitarian meeting with him, and has continued so to do, until of late. The rallying committee have visited her, and through their influence she has quit her husband and follows the priest, much to her husband's dissatisfaction. When the matter is mentioned to him, tears immediately flow, and no wonder.—There is a division here of a serious nature, and who is the cause of it? Is the priest the cause? Oh! no!!! Priestcraft does no injury.—Investigator.

The following remarks were made by the editor of the Investigator, on the article from "Zion's Herald," found in another column; relating to Christians losing the spirit of prayer, &c. Ed.

We hope it may. When "Christians lose their desire and their spirit of prayer for the conversion (delusion) of sinners," they will turn their attention to something useful. They will then perceive that the most culpable "sinners" have been those, who, disregarding reason, common sense and justice, luxuriated on the hard earnings of the unsuspecting, the poor and the industrious. We hope we may live to see that time—live to know that honest industry is not filched for the support of clerical drones, pretenders, imposters; and to see, every where, the great truth acknowledged and acted upon, that MERIT "makes the MAN, and want of it the fellow." That would be a real Millenium; a paradise far exceeding in happiness and glory all that has been said or sung of the imaginary Heaven beyond the clouds; but priests, ever vigilant and active in the cause of superstition, will, to the death, oppose man's true redemption.

☞ The Editor of the "Signs of the Times"—the paper in favor of a general "blow up" in 1843—ranks us among the "scoffers." Br. Himes, you may be strong in the faith now, but if we are not mistaken, you will be a "scoffer" yourself before the end of 1843. Mark the prophecy of an infidel!—Ed.

We have "marked" it. Ed.

THE SIGNS OF THE TIMES

OF THE SECOND COMING OF CHRIST.

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Back numbers can be sent to those who subscribe soon.

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Fairhaven—Joseph Bates

Eastham—Elder Josiah Litch

Westford—Benjamin F. Leighton

Groton—Daniel Needham

Brighton—Samuel Clough

Lowell—Elder Timothy Cole

MAINE.

Portland—Eld. L. D. Fleming

NEW-HAMPSHIRE.

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